



GRACE JOURNAL

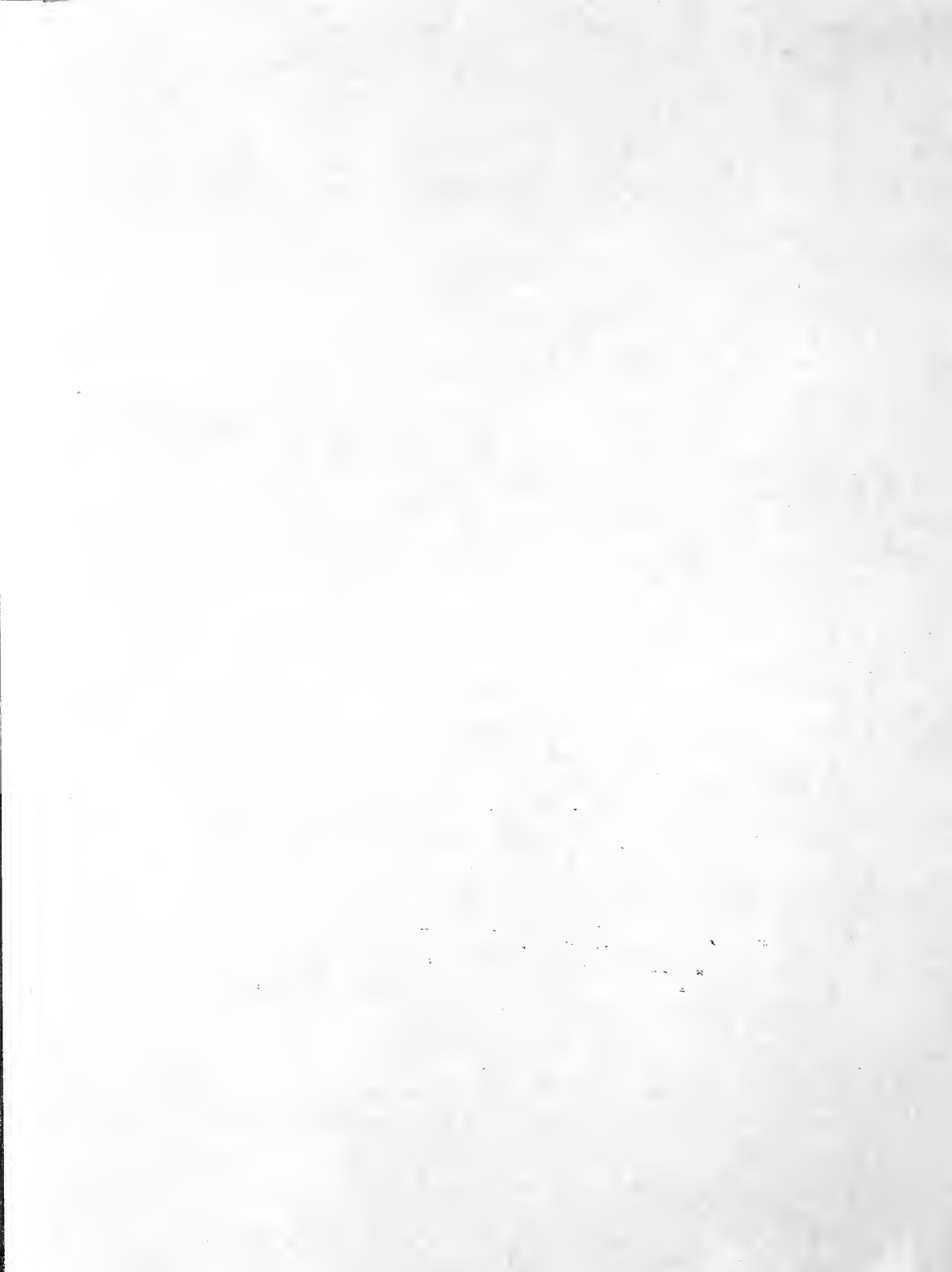
A PUBLICATION OF GRACE THEOLOGICAL SEMINARY
Winona Lake, Indiana

SPRING 1960

Vol. I

No. 1

JAN 13 '60



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GRACE JOURNAL is published three times each year (Winter, Spring, Fall) by Grace Theological Seminary, in cooperation with the Grace Seminary Alumni Association.

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SUBSCRIPTION RATES: \$2.00 per calendar year (beginning 1961); single copy, 75c.

ADDRESS: All subscriptions and review copies of books should be sent to GRACE JOURNAL, Box 397, Winona Lake, Indiana.

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EDITORIAL

ALVA J. McCLAIN
President and Professor of Christian Theology
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With this issue the Grace Journal makes its bow to the public as a publication of Grace Theological Seminary, with the Alumni Association cooperating financially in the inauguration of the venture. It is intended primarily to serve a growing constituency of alumni, pastors, missionaries, and churches from which chiefly Grace Theological Seminary derives its support. Hence, it is expected to become a medium of expression of and for this constituency. However, the editors purpose to invite contributions from circles beyond the above mentioned groups; and they trust that the Journal will likewise reach a circle of subscribers and readers outside its own immediate constituency.

In its content, the Grace Journal will present: first, exegetical and expositional studies in the Holy Scriptures; second, articles dealing with fields of theological and historical interest; third, discussions of practical matters which concern the Christian life and work; fourth, surveys of contemporary trends in theology and religion; and, fifth, reviews of books and magazine articles which have value and/or significance.

As to literary policy, the editors purpose to present scholarly material which will exhibit accuracy, critical acumen, and thoroughness. Moreover, they believe that the literary expression of genuine scholarship can and should be clear, not obscure and confusing to the reader; that depth and clarity are not inconsistent ideals. They also feel that even the most profound truths of Biblical Theology can be presented in literary forms which will attract the interest of intelligent readers. Dullness and obscurity ought to be regarded as capital sins in the production of theological literature. Although it is inevitable for investigators in any specialized field of research to build up their own technical terminology, nevertheless they have a solemn obligation to communicate their findings to others. And the Christian theologian, of all men, should be sensitive to this obligation. For in this respect, he is debtor to all.

In their approach to the Bible, the editors hold that these writings of the Old and New Testament are the very Word of God written, verbally inspired of God, and therefore perfect and inerrant in their original literary form. Furthermore, this Word of God is "living and powerful"--the divine "discerner (*kritikos*) of the thoughts and the intents of the heart" (Heb. 4:12). Hence, The Bible can not be treated merely as one of the many legitimate areas for human investigation; but, more than that, this living Word is the judge and critic of everything else in human life and experience. It is the moral and spiritual standard by which all man's thoughts and actions are brought to the bar of God's infallible judgment. The initial task of the theologian (and all men, for that matter), therefore, is to discover what the inspired Book teaches; for only then do we become competent to judge critically the fashions and patterns of human thinking, the movement and trends of human history, approving what is good and condemning what is evil.

The editors and sponsors of this publication will aim to follow the apostolic injunction to "preach (herald) the Word," presenting expositions of this Word in a positive and constructive

manner. But they will not hesitate, as need may arise, to "reprove" and "rebuke" (II Tim. 4:2). To do this is never a pleasant task, but it is a solemn obligation laid upon all who minister the Word of God. The Apostle Paul, when occasion demanded, not only denounced without reservation heresy and apostasy, but also did not hesitate to name the names of the guilty. Among these, for example, were "Hymenaeus and Philetus" who taught that the "resurrection is past" (II Tim. 2:17-18). Certainly the Apostle in this case might have assumed the attitude, fashionable in some circles, that no amount of denial or heresy could in any wise disturb or overthrow the truth; and that, therefore, both the men and their heresy should be treated with lofty silence. However, although Paul assures us in this very epistle that "the foundation of God standeth sure" (II Tim. 2:19), he was also concerned about the souls of men. To know that no amount of heresy about the resurrection could overthrow the resurrection, was one thing. But the baneful effects of the heresy upon its hearers was something else; in this case to "overthrow the faith of some" (2:18). And this leads the Apostle to rebuke the propagandists by name, not for the sake of polemics, but for the sake of human souls.

The power of the written Word of God is beyond human imagination. More than once this Word has wrought far-reaching changes in the history of men and nations. It has often been said that Europe awoke from the dark ages with the Greek New Testament in her hand. Men were no longer satisfied to follow the voice of tradition, but insisted on getting back to the very original words of the Scriptures. This insistence did not arise alone out of the urge of scholarship to know the facts. Rather it was born out of a feeling in the hearts of men that the world had no hope without a divine savior. And in turning to the written word they found such a savior.

As Erasmus wrote in the introduction to his edition of the Greek New Testament: "These holy pages...will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a Word." This testimony is true. For here as a mirror we may behold the glory of Christ (II Cor. 3:13); and, finding Him, we are delivered from the darkness and find God, the true and only God. As our Lord said, "He that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:45-46). On the road to Damascus Saul of Tarsus saw His ineffable glory, and later wrote that "in him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

All our Biblical research and scholarship will be in vain if in searching the Scriptures we fail to see the face and glory of the Son of Man, for as He said, "they are they which testify of me" (John 5:39). There is life in the written word only because He is found there. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Mere biblicism is not enough. Commendable and essential though the scholastic quest may be, it can only be a means to a greater end. If we forget this, we may turn out to be like Brown-ing's grammarian:

So, with the throttling hands of death at strife,
 Ground he at grammar:
 Still, through the rattle, parts of speech were rife:
 While he could stammer
 He settled Hoti's business - let it be! -
 Properly based oun -
 Gave us the doctrine of the enclitic De,
 Dead from the waist down.

The following statement, which appears in the Seminary catalog, will indicate in general the Christian view represented by the Journal:

Believing that Christianity has "more than one dimension," and that much of the present moral and spiritual confusion is due to inadequate conceptions and one-sided emphases, Grace Theological Seminary aims to present a complete and carefully integrated view, giving proper consideration to all its essential elements.

Considered objectively, Christianity is held to be distinctively a SUPERNATURAL REVELATION exhibiting a threefold content: a Person, the eternal and incarnate Son, our only Saviour, in whom the invisible God is perfectly and finally disclosed; a Doctrine, the medium of divinely inspired truth by which the revelation of the Son is brought infallibly and intelligibly to men; and an Ethic, in which there is embodied the will of God for His personal creatures.

On the subjective side, Christianity is presented as a PERSONAL EXPERIENCE having three distinct aspects: a Relationship with the living God mediated through the Person and redeeming work of the Lord Jesus Christ; a Faith which lays hold upon Christ through the truths which reveal Him in the record of the written Word; and a Life in which the Christian believer progressively realizes and fulfills the revealed will of God.

Thus in Christianity, both on its objective and its subjective sides, there appear correlating elements which are mystical, doctrinal, and ethical: answering fully to the deepest needs of men--spiritual, intellectual, and moral. The neglect of any one of these constituent elements in the interest of a so-called "simplified religion" is a tendency with which this school has no sympathy. To diminish Christianity, either by careless omission or deliberate intent, is to plunder its fascinating richness and set limits upon its wondrous power to satisfy the most vital needs of human life.

The Revelation of Christianity is both historical and living; grounded in facts which no historical criticism can dissolve, yet continuously accessible to Christian experience through the written Word. Thus the link between historic revelation and personal experience is the Word. This divinely inspired Word of the Old and New Testaments constitutes the record of historic Christian revelation, and is at the same time the immediate and tangible raison d'être of Christian experience, both as to its beginning and future progress. "The seed is the Word of God."

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THE OFFICE OF THE PROPHET IN OLD TESTAMENT TIMES

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When one undertakes to make a comprehensive study of the men in the O.T. who bore the name "prophet," and of the activities of those who are said to prophesy, he is confronted with a bewildering and perplexing variety. He need not be very astute to observe that there is a marked difference between Saul, who stripped off his clothes and prophesied, lying naked all day and all night (I Sam. 19:24), and Isaiah or Amos, whose thunderous "thus saith the Lord" exposed the moral corruption of the nation. Modern students of the O.T. seek to categorize the various kinds of prophets by coining such terms as "frenzied" or "ecstatic" prophets, "canonical" or "writing" prophets, "cultic" prophets, "false" or "professional" prophets, the "prophetic guild," and the like. But the Bible itself uses the term "prophet" to refer to all of these, and others.

In an effort to find a common definition which will embrace all the phenomena, etymology has been often resorted to, but according to my understanding, without positive results. The verb to prophesy, nibba' or hithnabbe' is used preponderantly to signify the preaching of the message of God. An example of the usage is found in Amos 7:14 ff, which reads: "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore-trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel." While I have not analyzed every usage of the verb in the Old Testament, it surely must be safe to say that in the great majority of cases the word means to declare God's message. However, there are unquestionably a few places in the Bible where the word is used to mean "to behave in an uncontrolled manner." The verb is used of Saul when he lost his self control and hurled a javelin at David (I Sam. 18:10), or when he stripped off his clothes and rolled about on the ground. It is also used of the prophets of Baal on Carmel when they danced about and cut themselves with knives (I Kings 18:28,29). But the usage of the verb does not establish the meaning of the noun "prophet," because the verb was derived from the noun, and simply means to "play the prophet." It may well be that the "ecstatic" connotation of this verb is quite secondary, and is due to the fact that some prophets were of the frenzied type.

The primary meaning of the word prophet still needs to be considered. Some have tried to connect it with the verb naba', which means to bubble forth. This view is technically unsound, and has nothing to commend it except that it tries to establish a basis for the idea that ecstasy is fundamental to all prophecy. Of this I will speak later.

Professor Albright (with more plausibility) has connected the noun prophet to the Akkadian verb nabu, which means to call, to announce. He takes it in the passive sense as one who is called (by God). Others take it in the active sense, as an announcer, a proclaimer of a message. The etymological argument, however, is quite inconclusive, and we have no certainty as to the primary meaning of the root.

This article was read before the National Fellowship of Brethren Ministers, Winona Lake, Indiana, August 18, 1959.

What cannot be established by etymology may often be established by function, and to this purpose I direct your attention to Exodus 7:1, which reads: "And Jehovah said unto Moses, See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet." Compare this with the parallel passage in Exodus 4:15, 16 which reads: "And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God." In the second passage the word prophet is not used, but the same relationships appear to be in mind. These verses show that the prophet's function was as a spokesman for another. He delivered a message which had previously been given to him. In general terms, a prophet was considered to be a spokesman for God.

II.

In the light of the above definition, we are often perplexed by the very abnormal behavior of some who are said to be prophets. Note has already been taken of the strange actions of Saul; but his age seems to have witnessed quite a bit of this kind of thing. I Samuel 10:5 ff. relates the incident of a band of prophets coming down from a high place with the accompaniment of musical instruments, and prophesying. It is difficult to see how prophesying in this context could be preaching. Probably the act of prophesying here took the form of singing, or of giving what appeared to be uncontrolled utterances of an ecstatic nature. Perhaps the music in some way induced the utterances, for we observe that Elisha also employed the minstrel in preparing to prophesy (II Kings 3:15).

Another incident is instructive in this regard. We read in I Samuel 19:18 ff. that David fled from Saul and took refuge with Samuel, who had also with him a band of prophets who were prophesying. When Saul on three occasions sent messengers there to take David, the messengers were overcome by the Spirit of God and also prophesied. This can scarcely mean that the messengers preached, but that they were compelled to act in some strange way that prevented them from going about their intended business. Saul, therefore, set out to accomplish the task himself, but likewise was overcome by the Spirit of God and prophesied, stripping off his clothes and lying naked. Thus we see that to prophesy sometimes indicated very abnormal behavior; and while this was true more commonly in the earlier history of Israel, it was likewise known in later times. Jeremiah 29:26 refers to every man who is mad and acts as a prophet. Acting as a prophet and being mad are here practically equated. The context shows that Jeremiah is very much included in this reference, so that some people of his day, at least, regarded him as a mad man. It may be noted that several of the so-called writing prophets at times engaged in what was regarded as abnormal behavior, but this obviously was not the essence of their prophesying. Their prophesying had to do with proclaiming God's message, and their strange acts were subservient to this purpose. We may conclude then, that when the verb to prophesy is used to indicate strange behavior, this idea is secondary to the primary connotation of speaking in the name of the Lord.

III.

Many scholars have spoken of the prophets as having received their messages in ecstasy. Gunkel said: "The fundamental experience of all types of prophecy is ecstasy," and similarly Jacobi said: "Ecstasy is the essence of prophecy." They seem to mean that every prophetic oracle arose out of an ecstatic experience; that the prophets were transposed into some sort of trance, in which they received their revelations.

This seems to me to go far beyond the evidence. Those who present this view often refer to the experience of Balaam, who says of himself in Numbers 24:3 ff. "Balaam the son of Beor saith, and the man whose eye is opened saith, He saith who heareth the words of God, Who seeth the vision of the Almighty, Falling down and having his eyes open: ----." The words "falling down and having his eyes open" are taken to signify a trance-like experience. But we must remember that Balaam is consistently presented in the Old Testament as a pagan soothsayer, who was intent on getting the kind of oracle from God that he was being paid to obtain. Three times he set up the circumstances and went through the ritual that was supposed to obtain the required result, but each time he failed in his purposes because God was concerned to show that divination would not work against Israel. If this so-called prophet experienced a suspension of his personality in receiving the divine message, it might well be because he was out of harmony with that message, and God overwhelmed him in order to present it. It does not follow that other prophets who knew God better and were more conformed to His will should experience such a suspension of personality.

Indeed the true prophets knew the experience of being possessed by God so as to declare the word of God. Micah declared in 3:8: "As for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." But if the prophet became the mouthpiece of Jehovah and the medium of divine revelation, he did not cease to be himself, and his message came through the organ of his personality. The personality of all the canonical prophets is reflected in their prophecies. It is clear then that our doctrine of verbal inspiration cannot be described as any "mechanical dictation" theory, and those who have so described it have grotesquely distorted it. The prophets had possession of their faculties; they had real interests; their minds functioned; and they were men of deep convictions. While they declared the Word of God, they were more than mere passive mediums of his message. The above is true even of Ezekiel, who did, more than some other prophets, receive revelations by visions.

IV.

In more recent years there has been an emphasis upon the relation of the prophet to the religious ritual of the nation. The older liberal approach was to pit the prophet against the priest, and to interpret such passages as Isaiah 1:10 ff., Amos 5:21 f., Hosea 6:6, Micah 6:6 ff., Jeremiah 7:21, and others, as if the prophet was disposed to abolish the sacrificial system. This viewpoint, spawned by the developmental theory of Israelite religion commonly associated with Wellhausen, practically made out that the prophets and the priests were exponents of two different religions. Now there is a complete reversal, and the trend is to indicate a close association of the prophet to what they term the cultus, and they sometimes refer to cultic prophets. For instance, it is pointed out that the prophet Samuel often is seen as officiating in religious ritual in the offering of sacrifices at various centers, and that he was related to the service of the temple and of the priest Eli from childhood. Elijah applied the term nabi (prophet) to himself, and yet the episode for which he is best remembered, the contest on Carmel, displays him performing the functions of a priest, as well as prophet. As for the writing prophets, Jeremiah, Ezekiel, and Zechariah are all said to be members of priestly families, and it is noted that Isaiah received his call to the prophetic office while in the temple. However, these incontestable facts are given a new twist and pushed beyond the limits of the evidence. The Norwegian scholar, Nowinckel, regards both Jeremiah and Isaiah as temple personnel; and in the same vein Pedersen remarked that the prophets constituted a stable part of the temple staff. The effect of this has been to make out both the prophet and the priest as functionaries in the religious ritual.

An interesting application of this new viewpoint has been given to the interpretation of the Psalms. The radical notion that the Psalter was the "hymnbook of the second temple" has been dropped, and instead, they regard the writers of the Psalms to have been these so-called cultic prophets. This means that the various Psalms each have some ritualistic background, perhaps occasioned by the events of the religious calendar. The prophet is then believed to have given poetic expression to the pious responses of the people during these religious occasions. Thus the Psalms are songs of the prophets designed to make the ritual acts meaningful.

Perhaps some good things can be said for this methodology. At least it has stopped the late-dating of the Psalms, and the relegating of many of them to the Maccabean age. One practitioner of this method states that he knows of only one post-exilic Psalm, the 137th. But obviously the reaction to Wellhausenism has caused the pendulum to swing too far to the opposite extreme, and the result has been another distortion. Who can sympathetically read the words of Isaiah in 1:11 ff. -- "What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats"--who can read these words and then believe that Isaiah was a cultic official who participated in these very ceremonies?

V.

The step having been taken to make the prophet a temple functionary, the comparative religionists have gone one step further and sought to illustrate his role in Israel by comparing him with the functionaries of Babylonian ritual. The Swedish scholar Haldar noted that a certain Babylonian official was called mahhu. This word derived from the verb meaning "to rave", evidently signifying that his behavior was ecstatic. Haldar thus equated the mahhu priest of Babylonia with the prophet of Israel who many had presumed received his oracles in ecstasy.

The prophet in Israel is sometimes called a ro'eh, a seer. To him Haldar compared the Babylonian official called baru, which also derives from the verb to see. But the Babylonian baru was a seer in a different sense, since we know the technique by which he got his visions. He was one who saw by divination. There were different means by which he practiced divination: there was the observance of oil and water in a divining cup; or the omen might be received by observing the entrails and markings of the liver of a sacrificed sheep; or he watched the flight of birds or the movements of heavenly bodies, and such like.

The comparison of the Hebrew prophets with Babylonian diviners and ravers is a very extreme position, which doubtless is repulsive to us who accept the Biblical position that the prophets of the Old Testament proclaimed an objective revelation which was communicated to them by the living God. The comparison, however, does serve one useful function. It shows us to what depths some self-styled prophets in Israel had sunk, for we know that some of them indeed had adopted the methods of the pagan diviners. Micah declared that "the seers shall be put to shame and the diviners confounded" (3:7), and in 3:11 he denounced the prophets that divine for money. Indeed the Biblical evidence shows that the false prophets were often quite assimilated to the pagan religion of Israel's neighbors. And recently from the ruins of ancient Hazor has come eloquent testimony to the fact that divination of the Babylonian-type was known in Palestine, for excavators recently unearthed a clay model of a sheep's liver, fashioned to initiate the novice into the art of divining. (See the photograph in The Biblical Archaeologist of Feb., 1959.)

VI.

These above-mentioned false prophets are frequently mentioned by the great writing prophets. Isaiah complained that the prophet reeled with strong drink and was swallowed up with wine (28:7). Jeremiah declared that they commit adultery and walk in lies (23:14). He further declared that these prophets were professionals who really had no commission: "I sent not these prophets, yet they ran: I spake not unto them, yet they prophesied" (23:21). He maintained that they authored their own messages: "I have heard what the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies, even the deceit of their own heart?" (23:25,26). In addition to all of this, Jeremiah charges the false prophets with stealing one another's oracles. In 23:30 he says: "Therefore, behold, I am against the prophets, saith Jehovah, that steal my words every one from his neighbor?" Professor Rowley says of them: "Instead of knowing the direct constraint of the Spirit of God, they were looking around for their oracles. They were the mere members of a profession, not men of vocation." For a modern application, we have not only the lying prophets who substitute their own wishful thinking for the message of God, but also we have even in our fundamentalist circles mere lookers for sermons, who do not know the compulsion of God's Spirit in their preaching.

We can even sample what the various writing prophets have to say about these false prophets. Ezekiel devotes his entire thirteenth chapter to denouncing them, and Micah remarks that the oracles that they delivered were conditioned by the fee they received: "Thus saith Jehovah concerning the prophets that make my people to err; that bite with their teeth, and cry, Peace; and whoso putteth not into their mouths, they even prepare war against him" (3:5).

VII.

The strange thing about this matter is that the false and the true prophets are referred to with the same word, *nabi* (prophet). This raises the question as to how the true prophet of Israel was to be distinguished from the false. Externally, the distinctions between the two are not very much in evidence. Doubtless they dressed very much the same. And surely it must have appeared that their actions were very much the same. And since the false prophets are denounced for deceiving the people, it must have been that distinctions were not always easy, and they could not be based on externals.

One point of distinction among the true prophets must have been that sense of compulsion to prophesy. The record of Jeremiah's call in his first chapter shows his feeling of necessity to proclaim the message, a necessity which he could not side-step. But throughout his book there recurs this feeling of constraint. In 20:7,8, he complains that his message has made him a laughing stock and in verse 9 he would resolve to be silent, but he cries: "If I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain."

The other great prophets also were conscious of this compelling call to prophesy, often against their own desires. Moses would have liked to escape the obligation but could not. Isaiah's vision in the temple compelled him to answer the call of who will go, and to say, "Here am I, send me." Amos, Hosea, and others experienced a definite call which obligated them to speak out for God, and which gave a ring of conviction to what they had to say.

However, the great distinction between the messages of the true prophets and those of the false was not in the manner of its delivery, but in the content of the message itself. The false prophets were the yes-men of their times, currying favor with the political figures of the day and giving the messages that would justify the actions of those politicians. They were motivated by a policy of self-seeking, and were too shallow in their perception of God to know His mind on a given matter.

The true prophets, however, were moved by conviction, and preached on the basis of their knowledge of what God was and what He had said. These men had experience with God in their own lives, and their messages were in accord with what they knew God to be--in accord with what God had revealed Himself to be. Amos and Isaiah and Micah and others were compelled to proclaim the judgment of God upon unrepentant Israel because they had come to know God as the Holy One, and any other message would have been inconsistent with the known character of God. Hosea on the other hand appealed for his nation to give a proper response to the love of God because he himself had experienced a realization of that love in his own life. To say this is not to fall into the error of making the prophet himself the source of his own message, but only to emphasize once again that God spoke through the personality of His prophet, and conditioned the prophet by experience for the message he was to give. The false prophets on the other hand could prophesy peace and prosperity to a nation that teetered on the brink of moral collapse and of political disintegration, because they had no personal knowledge of God.

VII.

Finally, I will include just a word about the common conception of prophecy, which has to do with the foretelling of the future. Certainly the prophet did predict the future, as we all are aware. Furthermore, Isaiah made the ability to predict correctly the future a polemic against heathenism: "Let them bring them forth, and shew us what shall happen--or declare us things to come. Declare the things that are to come hereafter...." (Isa. 41:22,23. See also 45:21 and 46:9,10.) But prediction was not the larger part of prophecy; it was as much the prophet's responsibility to interpret correctly the past and the present. An indication of this is given in the arrangement of the books according to the Hebrew Bible. What we commonly call the historical books are gathered together in the Hebrew Bible under the term "the Former Prophets." They are included among the prophets because they give God's interpretation of the nation's past.

Thus we have come full cycle back to the point of our beginning. The office of the prophet in the Old Testament was that of an announcer, a proclaimer of a message which he had received from God, regardless of whether that message concerned the past, the present, or the future.

B

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THE OFFICE OF THE PROPHET IN NEW TESTAMENT TIMES

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The subject of this study has its primary reference to a specific aspect, namely, the office of prophet in the New Testament church. However, for the sake of thoroughness, and in order to see this particular office in its proper light, we need first to look generally at the whole teaching of the New Testament regarding prophecy. Accordingly, I shall divide this study into two parts: first, generally, the office and function of prophecy in the New Testament; and second, specifically, the office and function of prophecy in the New Testament church.

I have attempted to study and to include every reference to prophets or prophecy or to prophesying in the entire New Testament, with the exception of those many passages where the reference is obviously to the prophets of the Old Testament. Not all of these references will be cited, but it has been my purpose not to omit from consideration a single scripture pertaining to the subject.

I. Prophets and Prophecy in the New Testament.

A. Meaning of terms.

To begin with, prophecy in the New Testament is the same as prophecy in the Old Testament; it is a continuation of the same office and function. Evidence of this is to be seen in that the expressions are used as well-known terms without any need to explain them or any effort to alter them. The New Testament opens with John the Baptist preaching to multitudes who have gone out to hear one who they thought was a prophet. By far the majority of the references in the New Testament to the words prophet, prophecy, or to prophesy, are direct references to the Old Testament prophets or to their words or writings. Isaiah, Jeremiah, Jonah, Daniel, Enoch, Samuel, Elijah, and Zachariah are referred to as prophets, and one of the commonest expressions in the Gospels calls attention to the ways in which Christ fulfills the words or writings of the Old Testament prophets.

Thus, the paper which has preceded this one is actually the foundation on which this or any study of New Testament prophecy must be built. (Note: See article by S. H. Bess.)

B. Prophetic function not lost in Gospel period.

When the New Testament period opens, the prophetic function was not entirely lost or forgotten. The years between the close of the Old Testament and the opening of the New are often referred to as the silent years, when the voice of the prophet was no longer heard in Israel. And there is a sense in which this is true, for from Malachi until John no one is to be found who ranks with those who bore the title in the Old Testament. But there were those who were called prophets, and the ideal of prophecy was still a part of the expectations and even the language of the people of Jesus' day.

This article was read before the National Fellowship of Brethren Ministers, Winona Lake, Indiana, August 19, 1959.

When John the Baptist began preaching in the wilderness a delegation of officials challenged him with the question, "Who are you?...Are you Elijah?...Are you That Prophet?" (John 1:21,25). Again and again we are told that the people held John to be a prophet. And Jesus too was greeted with the same expectation.

Perhaps even more clearly this consciousness of prophecy on the part of the people in Gospel times can be seen in some of the expressions and vocabulary used. Jesus seems to be quoting a proverb when he says, "A prophet is not without honor save in his own country" (Matt. 13:57). Pharisees push aside the claims of Christ with the observation, "Out of Galilee ariseth no Prophet" (John 7:52). The Lord speaks of professing followers who will in the day of judgment say, "Have we not prophesied in thy name?" (Matt. 7:22), and He promises, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward" (Matt. 10:41). Such expressions show at least that the idea of prophets and prophecy was not completely lost in Israel in New Testament times.

Also, there were those who are specifically called prophets or were said to prophesy. John's father, Zacharias, "was filled with the Holy Ghost, and prophesied" (Luke 1:67). Anna, a prophetess, is mentioned in connection with the presentation of the infant Jesus in the Temple (Luke 2:36). And John the Gospel writer tells us that Caiaphas, the wicked high-priest who participated in the trial of Jesus, had unconsciously prophesied when he said it was expedient for one man to die rather than the whole nation (John 11:51).

C. Title especially used of two persons.

In the Gospels the prophetic office is particularly ascribed to two individuals, John the Baptist and Jesus Christ. Reference has already been made to the often-repeated fact that the people believed John to be a prophet. But more than that, at the time of his birth his father, speaking by prophecy, said, "Thou, child, shalt be called the prophet of the Highest" (Luke 1:76). Jesus asks concerning John, "What went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet" (Matt. 11:9) and goes on, "Among those that are born of women there is not a greater prophet than John the Baptist" (Luke 7:28). And the ministry of John was in every respect a true example of the Old Testament prophetic office.

Jesus also was considered a prophet by many of the people of his day. When He asked his disciples what men were saying about Him they answered, "Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets" (Matt. 16:14). Similar estimates of his person were made by Herod the tetrarch when he heard about Jesus and his works (Luke 9:8), by the Samaritan woman (John 4:19), and by the man born blind (John 9:17). When Jesus rode into Jerusalem in his triumphal entry the multitude said, "This is Jesus the prophet of Nazareth of Galilee" (Matt. 21:11), and the rulers feared to lay hands upon Him because the multitude took him for a prophet (Matt. 21:46).

But more important than his reputation among men is the actual claim of Christ himself. On at least two occasions Jesus referred to himself as a prophet. In the synagogue at Nazareth, when they rejected his claim, He said, "A prophet is not without honor save in his own country and in his own house" (Matt. 13:57). And when He was warned that Herod would kill Him He replied, "It cannot be that a prophet perish out of Jerusalem" (Luke 13:33). Thus the early Christians rightly took the prophecy of Moses in Deuteronomy 18:15,18 and applied it to Christ:

"A prophet shall the Lord your God raise up unto you of your brethren, like unto me" (Acts 3:22). Christ too exercised all the functions of the prophetic office.

D. Passages relating to the future.

Leaving the period of the Gospels, the New Testament speaks of a future exercise of the prophetic function. In Acts 2:17-18 the prophecy of Joel (2:28) that in the golden age to come God would pour out of his Spirit upon all flesh, "and your sons and your daughters shall prophesy" is given a limited application to the experience of Pentecost, but still the primary reference to the future kingdom of the Messiah is not impaired. In the book of Revelation the two witnesses who stand up for God in Jerusalem against the beast are said to "prophesy a thousand two hundred and three-score days" (Rev. 11:3,6). It is clear that these references to future prophetic activity are in full harmony with the prophetic function in the Old Testament and the Gospels.

E. Summary: The nature of the prophetic function.

In summarizing the nature of the prophetic function as it is seen in the Gospels, at least four elements make up the work of the prophet.

The first of these, and probably the one we most commonly associate with the word, is the predictive element. Prophecy foretells the future. This certainly was an element of Old Testament prophecy and appears also in the New. John the Baptist came with the prediction: "There comes one after me..." and prophesies the coming of the Messiah and the day of judgment. Jesus was exercising the prophetic office when he foretold the destruction of Jerusalem, the end of the age, and his own second coming.

The second, and perhaps more important, is the hortatory element in prophecy. The prophet not only foretells, but forthtells. He speaks for God. He voices the judgments and message of God for the people of his day. This even in the Old Testament was the primary function of the prophet, and the same is true in the New. John preached repentance for the sins of his day as well as announcing the advent of the Messiah, and it was this preaching which earned him the reputation of a prophet with the people. The two Emmaus disciples called Jesus a prophet because of his mighty deeds and words (Luke 24:19) rather than because of his predictions, for at the time they seem actually to have disbelieved his predictions.

While the above two aspects are the ones usually mentioned, I believe that there are two others which in the New Testament are clearly associated with the prophetic function, at least in the thinking of the people.

A third element seems to be the possession of supernatural knowledge. The Samaritan woman said, "I perceive that thou art a prophet" (John 4:19) when Jesus surprised her with his knowledge about her five past husbands and her present affair with a man who was not her husband. It was this supernatural knowledge which made her think that Jesus was a prophet. So also the Pharisee in whose house Jesus was dining concluded, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner" (Luke 7:39). And when the soldiers were mocking Him they spit in his face, and buffeted Him and smote Him with the palms of their hands, saying, "Prophesy unto us, thou Christ, who is he that smote thee?" (Matt. 26:68). The possession of such knowledge would have been the mark of a prophet, and the telling of such hidden information would have been prophesying.

A fourth element is the power to perform miracles and wonders. Certainly this had been true of many of the Old Testament prophets, such as Moses, Samuel, Elijah, Elisha, and Isaiah. It seems that this, more than anything else, led the people of Jesus' day to call Him a prophet. When He raised to life the son of the widow of Nain the people "glorified God, saying, That a great prophet is risen up among us" (Luke 7:16). When Herod heard of all the miracles Jesus was doing, he thought that John the Baptist was risen from the dead, or that Elijah or one of the prophets was risen again (Luke 9:7,8). The man born blind was asked to explain who he thought the man was who had opened his eyes and he said, "He is a prophet" (John 9:17). Thus again, in the thinking of the people at least, the power to work miracles seems to have been associated with the prophetic office.

II. The Office of Prophet in the New Testament church.

I shall first survey the Scripture passages involved, then attempt a summary of the New Testament teaching on the subject, and finally seek to relate it to our present-day and present-church life.

A. Survey of passages involved.

The first Scripture referring specifically to prophecy in the New Testament church comes from the very first day of the existence of the church (Acts 2:17-18). Peter, in explaining the strange phenomena of that Pentecostal experience, quotes the prophecy of Joel (2:28) concerning the last days when God would "pour out of his Spirit on all flesh, and your sons and daughters shall prophesy." While the prophecy in its context and primary application unquestionably looks to the Messianic future age, the Millenium, Peter sees in it some relationship to the event then transpiring, the pouring out of the Holy Spirit upon the believers at Pentecost and the accompanying phenomena of tongues of fire and the witnessing in tongues understood by the different nationalities represented. These men were not drunk; they were prophesying by the power of the Holy Spirit poured out on them. And there is nothing strange that this prophecy of the still-future Kingdom of the Messiah should be experienced by the believers in this age of the church, for even now we are translated out of the kingdom of darkness into the kingdom of His dear Son (Col. 1:13), and many aspects of that future kingdom are already applicable to us. Thus, prophesying is one of the results of the outpouring of the Spirit, whether in the Messianic kingdom of the future or in those who in this church age enter into that Kingdom.

More directly, there are many persons who are called prophets or who are said to prophesy in the New Testament church. In Acts 11:27, 28 we read that prophets went down from Jerusalem to Antioch, one of whom was named Agabus, who foretold that a great famine was coming. This same Agabus later (Acts 21:10) foretold Paul's arrest and imprisonment in Jerusalem. In Acts 13:1 we read of certain prophets and teachers in the church at Antioch, among whom were listed Barnabas and Saul. Again in Acts 15:32 the two men sent forth by the Jerusalem council to carry its decision to the Gentile congregations, Judas and Silas, are also called prophets. In Acts 19:6 the twelve Ephesians who believed Paul's message were baptized, the Holy Spirit came upon them, "and they spake with tongues and prophesied." In Acts 21:9 we are told of four virgin daughters of Philip the evangelist who prophesied. Thus in the early church there was a group of persons who were called prophets or were said to prophesy.

Still other New Testament references speak in a general way about this prophetic function in the church. James 5:10 calls attention to "the prophets who have spoken in the name of

the Lord" as examples of suffering and patience. Timothy received his gift "by prophecy, with the laying on of the hands of the presbytery" (I Tim. 4:14; cf. 1:18). The Thessalonians were exhorted not to despise prophesying (I Thess. 5:20). Paul mentions in connection with his treatment of women's head-coverings that "every man praying or prophesying having his head covered dishonoreth his head, but every woman that prayeth or prophesieth with her head uncovered dishonoreth her head" (I Cor. 11:4,5). Again, these references witness to the existence in the New Testament church of those called prophets and of the exercise of the prophetic function.

More important for our consideration are a few specific references to the gift of prophecy in the New Testament church. In Romans 12:6 Paul exhorts us to diligence in the use of the spiritual gifts which the Holy Spirit has bestowed, saying, "having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." In Ephesians 2:20 and 3:5 he speaks of "apostles and prophets" in the church, and in 4:11 he says that the ascended Christ has given gifts to the church, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." But by far the most detailed description of the gift of prophecy in the New Testament church is to be found in I Corinthians 12-14. In this section the apostle is answering a direct question put to him by letter from the church at Corinth, concerning spiritual gifts in general and the gift of tongues in particular. His answer tells us practically all that can be known about these strange gifts in the early church, and perhaps the rest of this paper should be an attempt to give an exposition of these chapters. But that would take us far beyond our immediate purpose, so I have chosen instead to summarize the New Testament teaching regarding these gifts.

B. Summary of New Testament teaching.

First, prophecy was one of many supernatural spiritual gifts distributed and exercised in the New Testament church by the sovereign choice and power of the Holy Spirit. When we study the Scriptures which speak of these gifts several facts appear which we should note.

These gifts were not a fixed and unchanging catalog or just so many specific functions in the church. In at least six different places we have lists of these gifts given to us in the New Testament, and no two of them agree either in the gifts included or in the order given. Sometimes they are referred to as offices in the church, such as apostles, prophets, evangelists, pastors and teachers (Eph. 4:11). Sometimes they are referred to as abilities or functions, such as wisdom, knowledge, faith, healings, miracles, prophecy, discerning of spirits, kinds of tongues, interpretation of tongues (I Cor. 12:8). Usually they are mixed, as in I Cor. 12:28: "first, apostles; second, prophets; third, teachers; after that, miracles, healings, governments, discerning of tongues," or in verses 29-30 where the same list is repeated with two omitted and another added. In Romans 12:6 what starts out as a list of gifts - prophecy, ministry, teaching, exhorting -, soon changes to a general list of miscellaneous Christian duties, - giving, ruling, showing mercy, love, etc. The same person sometimes exercised several of these gifts; for example, Paul, who was an apostle, is also called a prophet (Acts 13:1) and exercised the gift of prophecy (by implication in I Cor. 14), yet he tells us that he spoke in tongues more than all the others (I Cor. 14:18), and we know that on many occasions he worked miracles. Also it seems that every member of the body had some one of these gifts, whether prominent or insignificant, and each was to respect the importance of his own and every other's gift (I Cor. 12:11-27). Thus it appears that these gifts of the Spirit were special endowments or enablings according to the needs of the church and varied greatly as the needs varied. This is precisely what we are led to expect from the initial statements made about them, that the Holy Spirit divides "to every man severally as he will."

Prophecy was one of these special miraculous enduements. Several things serve to indicate the important place which it occupied among these spiritual gifts in the church. It is the only one which is included in every list of these gifts. The prophets are often coupled prominently with the apostles, and when they are they always are second only to them (Eph. 2:20; 3:5; 4:11; I Cor. 12:28; 29-30). They often are coupled with teachers, and always are listed ahead of them (Acts 12:1; Eph. 4:11; I Cor. 12:28, 29-30, Rom. 12:6). In Acts 19:6, as many times elsewhere, prophecy is associated with the gift of tongues, and the way Paul uses it to contrast with tongues in I Corinthians 14 shows clearly its greater importance and usefulness.

Second, these spiritual gifts served a special confirmatory purpose in the New Testament church during the formation of the New Testament, and ceased when that purpose was accomplished. Here we reach the crux of the whole matter and must part company with the Pentecostals who profess the continuance of these gifts in the church of our day.

In dealing with this point let us turn first to the book of Hebrews. In Hebrews 1:1-2 the writer speaks of the two revelations that God has made of himself. At different times and in differing manners God spoke to the fathers by the prophets--that is the Old Testament. Now in these last days He has spoken to us by his Son. That refers to the New Testament, as he makes plain in chapter two, when he contrasts the surety and inviolability of the Old Testament which was spoken by angels with the greater surety and inviolability of the "so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (v. 3). Then verse four tells the function of these supernatural gifts of the Spirit: "God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Ghost, according to his own will." The signs and miracles and spiritual gifts were God's means of confirming the word of the early Christian preachers during the period between the living word of Christ himself and the completion of God's Word in the New Testament Scriptures.

The nature of the gift of prophecy itself points to the same conclusion. Prophecy in the New Testament church was not mere preaching, it was miraculous preaching, inspired preaching. Like prophecy in the Old Testament it was saying, "Thus saith the Lord." It was a supernatural gift whereby the prophet was able to reveal to his listeners new truth from God. This might mean foretelling the future, or anything else which could not be known by natural means. His words were God-breathed, inspired. It was "by revelation" that the mystery of the church was made known to the apostles and prophets, as Paul tells us in Ephesians 3:3-5. The writing of the New Testament is called a prophecy (Rev. 1:3), perhaps not entirely because of the nature of its contents. Thus, the gift of prophecy especially was related to revelation and to inspiration, and the exercise of the gift in the early church served to place the stamp of divine authority on the Christian message during the period when that message was being crystallized into the inspired New Testament.

Going on, there are hints in the New Testament that these spiritual gifts were intended to be temporary. Probably the clearest passage is I Corinthians 13:8: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Here we need to turn directly to the original Greek, for the King James Version in its beautiful phraseology certainly conceals something of the directness and simplicity of the original. There are three of these supernatural spiritual gifts mentioned here which Paul says are only temporary: prophecy, tongues, and knowledge. To express this lack of permanence he uses two words in the original, one with prophecy and knowledge, and a different one with

tongues. To translate it as simply as I know how, it reads thus: "Whether prophecies, they shall be put out of commission; whether tongues, they shall stop; whether knowledge, it shall be put out of commission." He certainly is not saying that prophecies shall fail of fulfillment. He says rather that the time will come when prophecy shall no longer be operative; it will be put out of use. The special gifts of prophecy and supernatural knowledge will no longer be needed some day when the full revelation of the New Testament is completed and they will be de-commissioned. Of tongues he is more abrupt; they shall stop, cease.

The question arises, as we read on into verses 9-12, if knowledge and prophecy here are to be put out of commission by the completion of the New Testament, whether then the expression "that which is perfect" in verse 10 is to be understood as referring to the completed New Testament. This is a problem of interpretation which I cannot go into now, but there is no reason I can see why it cannot be so taken. The problem really arises in connection with verse 12, where Paul contrasts "now", when we see through a glass darkly, and "then", when we shall know even as we are known. Here the contrast seems to be between this present life and the future state. Perhaps the answer may be seen in the fact that between these two sets of contrasts Paul uses an illustration of still another contrast, that of a child and a man. The interpretation would then be something like this: Prophecy, tongues and supernatural knowledge are gifts given temporarily until that which is perfect, the written New Testament, is completed. An illustration of such a change from the temporary to the permanent may be seen in growth from childhood to maturity, maturity making the things of childhood only temporary. A further illustration is the contrast between our knowledge of things now in this life with what it will be in the life to come, when our knowledge will be direct and perfect.

Perhaps a further hint of the temporary nature of these gifts in the early church is the record of the abuse of the gift of tongues in the Corinthian church, and the disrepute into which it had come. Paul, in dealing with the situation, reminded them forcibly that the purpose of the gift was the edification of the church and therefore they had to be understood. So those with tongues must not speak in the church unless an interpreter was present, then only one or two or at most three, and always in turn. This last rule he applied also to prophecy, and he rather sternly reminded them that "the spirits of the prophets are subject to the prophets" (I Cor. 14:32). These gifts seem to be becoming, in the thinking of this one church at least, things to be coveted for their own sakes, rather than for their divinely intended purpose. Now it is instructive to note that the function of edification of the church is precisely the function later assigned to the written Scriptures (II Tim. 3:16) and in this very passage Paul demands that any one who might consider himself to be a prophet should acknowledge that the things which he (Paul) was then writing were the commandments of the Lord (v. 37). In other words, Paul's words, since they were Scripture, took precedence over the words of the prophets.

This understanding of the spiritual gifts in the New Testament church is supported by the history of the church in the years following. In the *Didache*, "The Teachings of the Twelve Apostles," written about the middle of the second century, we still read of men called prophets, wandering around from church to church. Apparently there are quite a number of them, but they no longer held the position of honor and respect which the New Testament affords them. The writer of this little tract on practical Christianity deals with a problem which obviously was a very real one in his day: how to distinguish the true prophet from the false. He offers in brief this criterion: If the man stays one day, or at most two, receive him. But if he stays three he obviously

is just after your free support. He is a false prophet. If he is satisfied with food for each day he is a true prophet. If he asks for money to take with him he is a false prophet. Thus early in the history of the church prophecy came into disrepute. What better explanation is there than that suggested by the Scriptures? Prophecy, having served its purpose of confirming the message until the inspired Scriptures were completed, then was de-commissioned. Those who continued to bear the title had no real function to perform, and thus arose the abuses here reflected.

One of the heresies of the early church was associated with the gift of prophecy. Montanism was a sect which believed in the continuation of the miraculous spiritual gifts and particularly of prophecy. So the Montanists were adding to the Scriptures the supposed special revelations which they claimed to receive from the Lord. Nor is this heresy dead, for in more recent times a Joseph Smith received some tablets from heaven, and a Mr. Tomlinson of Cleveland, Tennessee, exercises the prophetic gift as he foresees himself elected as the next president of the United States.

As a matter of fact, the gift of prophecy is dead; it has been rendered inoperative. Today, men are shut up to the inspired written Word of God as their only source of revelation. It is God's complete and final message. No prophet today would have anything to say.

C. Relation to present church functions.

There may be a sense in which these spiritual gifts, or rather the practical functions of these gifts, have continued in the normal operation of the work of the church.

Take the office of apostle for example. There are no apostles today. They were the authoritative general leaders of the church in the New Testament. That office has ceased to exist. Its function is carried on in the congregational government of the churches. But the pronouncements of churches are not authoritative decrees to be put up alongside the Scriptures.

Or look at the gift of healing. Workers of miracles have long since vanished away, in the sense that the New Testament speaks of those who were supernaturally endowed with power to heal the sick and do other mighty works. But no one of us would say that God has ceased to heal the sick. He still is the Great Physician, and God has left to the church a divinely appointed means whereby the sick may call for the elders of the church, who anoint the sick with oil, and the prayer of faith still saves the sick and the Lord still raises them up. But the elders of the church are not divine healers.

So also, the gift of prophecy has been put out of operation. There are no revealers of new divine truths today. God has said all He has to say in this book. This book is all the prophet and all the prophecy there is today. There are those who edify the church by expounding the prophecies of this book, but they are not prophets, any more than elders are healers or church votes are infallible.

Perhaps we may use in closing this paper a verdict of the people of Jesus' day, when they said of Him, that He spake as one having authority and not as the scribes (Matt. 7:29). This is an interesting contrast. Let us always remember, we are scribes, bringing forth out of the treasures of God's Book things new and old, interpreting His authoritative Word for the edification of his people. We are not prophets authoritatively revealing new truths from God.

INTRODUCTION TO THE STUDY OF THE NEW BIRTH

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There is no more important doctrine in the Bible than that of New Birth. It is that requisite experience in order to the realization of the kingdom of God. There can never be a perfect rule of God over intelligent creatures until there is a rule of God in such creatures. And the connecting link between these two things is the new birth, an impartation of the life of God to men so that they will be perfectly qualified to constitute the realm of God's rule and respond to the function of God's rule.

Little is revealed in the Old Testament concerning this ministry of the Holy Spirit. But there is still sufficient to arrest the attention of the careful student as to the importance of the new birth. Not until one advances into the New Testament is he alerted to the full significance of the Old Testament revelation. In fact, no less a teacher than Nicodemus had to have this called to his attention by the Lord Jesus Christ (John 3:10). If his oversight aroused concern, then the situation among theologians today who possess also the New Testament is criminal.

It is this state of affairs within the church that provides the occasion for this study. The president of a well-known theological seminary writes in a leading daily newspaper of a large city: "Worship services everywhere are filled to overflowing and church support is better than ever, but great reticence is shown about translating the Gospel into ethical terms. Consequently civil affairs have been passing by default into the hands of unscrupulous men. Bribery and corruption are almost taken for granted in every city across the country. Our streets are not safe after dark. Muggings, knifings, dope addiction, prostitution, murder, teen-age sex orgies, obscene literature--these are now the order of the day, to be casually perused in the daily newspapers, or half listened to on the 10 o'clock news."

It will be noted that it is the church that is being held responsible for this shocking situation in present day society. And perhaps the blame is being placed on the proper group. But perhaps there is also a more underlying reason for the failure of the church. Perhaps it lies in the fact that church rolls are today overflowing with an unregenerate membership. Never having experienced the new birth, it is impossible for them to express the moral and spiritual virtues of God. They are indeed exhibiting all the externals of religion, "having a form of godliness, but denying the power thereof" (II Tim. 3:5).

And though it is being affirmed that the church simply fails to correct the evils of society, yet of this unregenerate membership the Bible declares it joins in promoting such evils: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God" (II Tim. 3:3-4).

The material in this article will constitute chapter 1 in a forthcoming book, The New Birth, to be published later this year by Dunham Publishing Company.

Surely this is sufficient reason to justify emphasis upon a doctrine of the Scriptures that has almost entirely disappeared from the preaching and teaching of the church today. In its place there has appeared an empty formalism on the one hand or a superficial social gospel on the other. Since this corresponds so remarkably with the state of religion at the time Jesus came, it seems reasonable to confront professing Christians with the solution to which Jesus called the attention of a great religious leader of his day. A few things need to be said by way of introduction, however.

1. God's Purpose to regenerate. From the very beginning of creation it was God's purpose to impart himself to men that there might be a perfect kingdom of God. This act of impartation is known as the "new birth." It is a work of God through which the believer is ushered into a new life, with new relationships, new tendencies, new desires, new adjustments, and a new character. This new life is none other than Christ formed in one by the operation of the Spirit of God. The Spirit of God effects certain changes because He takes over sovereign control, but the old sinful nature remains and is now held in check.

2. Adam was not regenerated. Adam did not possess this new nature by creation. As he came from the creative hand of God he was perfect. He was not only without sin and innocent, but he was also created righteous. He was capable of weighing issues and making right decisions. It was in this state that the mystery of iniquity operated, and with his eyes wide open, he deliberately chose to disobey God's command (1 Tim. 2:14), and as a result fell in nature, the effects of which he passed on to all his progeny (Rom. 5:12). Had he made the right choice, God would no doubt have communicated His own nature to him in the order of His plan. But by sin, he passed from the natural state at creation to the unnatural state at the fall. This introduced a new problem into God's relation with men. Sin had now separated between God and man, thus making it impossible for God to enter into vital and living relationship with man until the sin question was settled and God's own righteous character was vindicated (Rom. 3:25-26).

3. No regeneration in Old Testament. Thus the plan of God to communicate Himself to men in immediate and vital relationship was interrupted. Nor during the long Old Testament period did any man ever experience the new birth. This does not mean that there was not a ministry of the Holy Spirit to men during the Old Testament dispensation. It does mean that this ministry is not the same experience men have had since the coming of Christ. As far as can be determined the ministry of the Spirit had to do with function and office of the person involved. Joseph was such a one (Gen. 41:38). The craftsmen in Israel were others (Exod. 28:3; 31:3; 35:30-35). The seventy elders in Israel and Joshua also stood in this relationship (Num. 11:17, 25; 27:18). This included the Judges, and Saul, and David, and Daniel (Judges 13:25; 1 Sam. 10:9; Ps. 51:11; Dan. 4:8). But in all the Old Testament revelation it seems quite evident that the experience of the Old Testament saints is not to be equated with the new birth which initiates the permanent indwelling of the Spirit. This alone explains the fact that the Holy Spirit departed from Saul (1 Sam. 16:14), and the cry of David, "Cast me not away from thy presence; and take not thy holy Spirit from me" (Ps. 51:11).

4. Regeneration prophesied in Old Testament. Nevertheless, the plan of God for new birth is clearly anticipated in Old Testament revelation and predicted as a future experience. David gave voice to his own longings in the penitential Psalm, "Create in me a clean heart, O God; and renew a right spirit within me" (51:10). Joel predicted an amazing outpouring of the Spirit

upon Israel with just as amazing effects in His people (2:28-29). Isaiah foresaw when the Spirit would be poured out upon the seed of Jacob with attendant blessing (Isa. 44:3). Ezekiel declared to the stiffnecked people of Israel that God would put a new spirit within them and make them walk in His ways (11:19-20; 36:24-30). At that point in Israel's history when human failure was only too evident and certain destruction was upon the nation, Jeremiah cried out, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people" (Jer. 31:31-34; 32:38-40).

5. Regeneration dependent on the Cross. Clearly enough, this work of God depended upon Christ's dealing with sin at Calvary. As long as sin separated between God and men, He could not in holiness enter into immediate and vital relationship with sinful creatures (Isa. 59:1-2). Once God had dealt with sin, and vindicated His own righteousness, He would then be free to justify men (Rom. 3:25-26). And once men were justified, that is, could be treated as righteous men, then God was set free to enter into immediate and vital relations with them. He could then take up His residence in men by the Holy Spirit and impart to them all the moral and spiritual fulness of His being (Jer. 31:33-34; cf. Heb. 8:10-12). In His sovereignty, He might confer upon men blessings without number, and even empower for service and encourage by His presence. But He could not violate His own essential holiness by entering into a permanent and immediate relationship with men until the sin problem had been settled.

6. Pentecost is the result of Calvary. At last, in the fullness of time, God sent forth His son and dealt with sin at Calvary and there came the fruits of this at Pentecost. At Calvary the penalty was fully paid and God's absolute holiness was satisfied. Death no longer could hold this righteous person, so He came forth from the grave (Acts 2:23-24). Exaltation to the throne of God on the day of ascension confirmed Christ's person and work, and then exercising the authority of Lord and Christ, He sent forth the Holy Spirit to perform that ministry in believing men which had so long been promised and so desperately needed. The promise to Israel had its first realization in the experience of the church. Men were then born again by the Spirit of God. God now took up his permanent residence in men (John 14:16-23). And then being partakers of the divine nature, they possessed all things that pertain to life and godliness (2 Pet. 1:3-4). In type, the Day of Pentecost, was taken of the full harvest to come. In fulfillment it was more than men had ever dreamed.

7. The crucial issue in the New Birth. The crucial issue from that day to this hour and into the future is the experience of new birth. Relation to God before Pentecost produced no essential or permanent change in men. But since that day, salvation is something other than mere judicial relationship to God. It is that, but it is more than that. It was this fact that led the apostle Paul to examine carefully the twelve disciples at Ephesus. To determine the kind of disciples he asked them, "Did ye receive the Holy Spirit when ye believed?" (Acts 19:2 ASV). If they could have answered in the affirmative, he would have known immediately that they were saved and Christians. But their answer indicated that they knew only the imperfect message of John the Baptist. News had never yet reached them that Christ had died, been resurrected, had ascended, and had

sent forth the Holy Spirit on the day of Pentecost (Acts 19:2 ASV). To them Paul gave the good news. They believed it, were baptized, and received the Holy Spirit (Acts 19:4-6).

This is still the crucial question today. "Did ye receive the Holy Spirit when ye believed?" (Acts 19:2 ASV). The importance of this experience dare not be minimized. It makes all the difference between life and death, heaven and hell, joy and sorrow, service and impotence. For this reason the remaining pages of this discussion will be given over to the one chapter in the Bible that is almost wholly devoted to the subject of new birth. That chapter appears in the Gospel of John and relates the story of the meeting of the teacher from God and the most popular teacher in Israel. Nicodemus, searching for something, was graciously introduced to something that had escaped him and his people. In this respect he stands as a representative of mankind, and most certainly represents the need in the church today. For "Except a man be born again he cannot see the kingdom of God" (John 3:3).

"LET THIS MIND BE IN YOU"

An Exposition of Philippians 2:5-11

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This profound Christological passage is found in the midst of a practical portion of the Philippian Epistle. The Apostle Paul first exhorts believers to humbleness, to a way of life which does not seek its own interests (vv. 1-5). Following this exhortation he then sets forth Christ as the supreme example of such a life (vv. 6-11). This latter section is not without interpretive difficulties, however, for it treats of the mystery of the Incarnation, self-emptying, humiliation and eventual exaltation of Christ. If we are to understand Paul's argument, we shall need to examine each word and phrase very carefully.

THE EXAMPLE OF CHRIST

His Pre-existent Godhood. "Who being in the form of God, thought not his existing in a manner equal with God a prize to be held on to tenaciously" (2:6). If we are to truly appreciate the depths of humiliation to which the Son of God stooped in His Incarnation, we must contrast His earthly existence with that of His heavenly. This the apostle does for us in a few masterly strokes of His Spirit-inspired pen. It should be noted that this swiftly moving panoramic view of the life of Christ commences where it alone must--eternity past.

(1) From an essential standpoint Christ is declared to be "in the form of God." The "who" (hos) refers back to "Christ Jesus" (2:5) and the order of the divine names here is in perfect harmony with the exposition following. Christ (the eternally 'Anointed One') is seen entering into the temporal realm of history as Jesus ('the Savior').

Grammatically the phrase "in the form of God" (en morphe theou) may be legitimately construed either as a single or double predication. The former view would understand the phrase to be descriptive exclusively of Christ. Under this position the primary reference would be (and rightly so) to those divine attributes in the exercise of which intelligent beings may know that Christ is God. It might also include, as some suggest, the idea that Christ was Very God manifesting Himself in some external and visible form both to the inhabitants of heaven and earth. The latter view, however, understands the word "form" (morphe) to be as much a predication of the other members of the Trinity as the whole phrase is of Christ. The anarthrous use of morphe would seem to support such conclusion. In this case morphe could not be taken in a physical sense, for God is spirit (John 4:24). But (and this should be carefully noted) an entity need not be physical to possess form. "It is conceivable that the essential personality of God may express itself in a mode apprehensible by the perception of pure spiritual intelligences; but the mode itself is neither apprehensible nor conceivable by human minds."¹

Morphe is one of the crucial terms of the passage. A study of the three Biblical occurrences of the word (Mark 16:12; Phil. 2:6-7) will verify the conclusion of reputable lexicographers that

This article was read before the Tenth Annual Meeting of the Evangelical Theological Society, Wheaton, Illinois, Dec. 30, 1959.

morphe always speaks of the matter of outward expression as indicative of inward essence. "Morphe theou means the form of God as the expression of the divine essence...."² It implies not the external accidents but the essential attributes. It "does not apply to the outward semblance only as it strikes the eye of the general observer, but it applies to the aspect that distinguishes its reality from all others."³

Accepting the 'double predication' view we discover the following theological ideas either implicitly or explicitly contained in the clause. In the realm of His existence prior to the beginning of time, Christ was as to His inward essence God of very God. This inward essence externally and mutually manifested itself toward the other members of the Godhead and that in a spiritual form. But this outward and real manifestation of Deity reciprocally experienced between the members of the Triune God was of such a nature (spiritual rather than physical) that man could never have perceived even in the least degree the outward appearance of God. In this fact we have pointed out one of the necessities for that of which we read in the verses immediately ensuing, namely, the Incarnation.

"Being" (huparchon) is a present participle from huparcho meaning, "exist (really)....as a widely used substitute in H. Gk. for einai."⁴ Examining the etymology of the word we discover that it is akin to arche 'beginning' and hupo 'under'; hence it points to that existence which was original and fundamental.⁵ The present tense of the participle specifically denotes 'prior existence' and 'continuing existence' in 'the form of God.'⁶ It does not necessarily indicate 'external existence.' The latter idea may be legitimately read into the passage from the context however; for, as we have already indicated, the phrase "form of God" clearly points to Christ's absolute Deity and hence His Eternity (cf. John 1:1).

(2) From an existential standpoint Christ is presented as "existing in a manner equal to God." "Equal" (isa) is used adverbially and means 'in such a manner or way.' If the apostle had desired merely to reiterate in different words the exactly identical essential emphasis of morphe theou, he would have no doubt substituted ison for isa -- 'to be equal with God.' The contrast as it stands is between Christ's equality with the other members of the Trinity essentially and then existentially conceived. As morphe He strikes 'the eye' of those in heaven as partaking of the essence of Deity. He is essentially equal with God. As isa He is existing in a manner equal to God. He is existentially equal to God.⁷ This existential equality would have involved all the enjoyment of heaven's glory together with the independent and externally unlimited exercise of the powers and prerogatives of Deity.

Christ did not consider this existential equality with Deity as something to be held on to convulsively. Harpagmon, in combination with hegesato is used to denote a much valued possession or gain, and the pregnant meaning of "robbery" has been ousted.⁸

His Historical Manhood. "But emptied himself taking the form of a servant, becoming in the likeness of men. And being found in fashion as a man he humbled himself becoming obedient unto death even the death of the cross" (2:7-8). The Christ of eternity became also the Christ of time in order that we might be lifted through regeneration and adoption into His family (Gal. 4: 4). In this passage we see the condescension, submission and humiliation of Christ Jesus our Lord.

(1) The fact of the kenosis is seen in the words, "but emptied Himself" (alla heauton ekenose). "But" (alla) marks sharply the contrast between the Incarnate and Pre-incarnate Christ.⁹ "Himself" (heauton) is emphatic stressing the voluntary nature of this act. "Emptied" (ekenose) is a first aorist indicative from kenoo meaning according to Cremer; (a) to empty in an absolute sense; (b) to empty in a relative sense, with the genitive (of contents) following the verb, and (c) to empty in a metaphorical sense, i.e. to bring to naught, to make worthless, without effect.¹⁰ The word occurs in the New Testament five times: Rom. 4:14; 1 Cor. 1:17; 9:15; II Cor. 9:3; and Phil. 2:7. In each case the metaphorical sense is clearly to be understood.¹¹ The A.V. renders very accurately the thought of Paul in Phil. 2:6, "He made himself of no reputation."

(2) The meaning of the kenosis is delineated in terms of the immediately preceding phrase of verse 6, "who considered not His existing in a manner equal to God as something to be greedily prized," and the subsequent phrase of verse 7, "but taking the form of a servant." There is an evident logical connection between these two clauses as marked by the ouk...alla.

The text neither states nor implies that Christ exchanged "the form of God" for "the form of a servant." On the contrary, it clearly indicates that though remaining "in the form of God." He assumed in addition the "form of a servant." "All the expressions selected by Paul in this statement make it quite clear that like the older theology he did not believe that in all this Jesus Christ surrendered, lost, or even curtailed His Deity. For he did it all en morphē theou huparchon, being in the form of God...This self-emptying and self-humbling had nothing to do with a surrender or loss of Deity."¹² "At His Incarnation He remained 'in the form of God' and as such He was Lord and Ruler over all, but He also accepted the nature of a servant as part of His humanity."¹³

Christ did not consider His existence in a manner equal to God as something to be held to convulsively. But, rather He voluntarily emptied Himself of such a level or plane of existence in order that He might become the personal revelation of redeeming Grace to lost mankind. (One might give up a certain level or plane of existence without relinquishing His essential nature or position. This is well illustrated by Mark Twain's novel, The Prince and the Pauper.) Christ emptied Himself of this particular level or plane of existence by taking the form of a servant.

"Taking" (labon) is an aorist participle denoting time simultaneous with the action of the main verb. We have here a striking divine paradox; Christ emptied Himself by taking something to Himself. Again it should be recalled that morphe speaks of outward exhibition as indicative of inward essence and thus, even as Christ was and is the outward exhibition of true Deity, so likewise He also became and will ever remain the outward exhibition of true humanity. "In the form of God" He is everlastingly displayed chiefly as Sovereign; as Man, He is temporarily viewed chiefly as the servant.

"The Kenosis, being first represented negatively, with reference to the pre-existent state, as a free determination not to hold fast equality with God, is next represented positively, with reference to the historical existence, as consisting in the assumption of the form of a servant, and in being made in the likeness of man."¹⁴ Christ "came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45). He who is Master of all became the slave of all. As a true servant (doulos) He resigned not the possession, not yet entirely the

use, but rather the independent exercise of the divine attributes.¹⁵ They were voluntarily, and conditionally, rendered without effect on the plane of His historical existence though continuously operative within the trinitarian relationship (Heb. 1:3). During the Son's earthly sojourn the divine attributes of omniscience, omnipotence and omnipresence remained potential or latent, existent but no longer at the center of His consciousness and in conscious exercise, but undestroyed and capable of manifestation in appropriate circumstances.

The Son of God as one Person possessed of two natures determined according to the eternal counsels of the Godhead to draw upon the attributes inherent in His divine nature only as such was clearly the will of the Father. And although "all the treasures of wisdom and knowledge are hid in Him," He determined during the brief span of His earthly career to employ those treasures only when, where, and in a manner ordained by the Father, as mediated through the Holy Spirit. "I do nothing of myself; but as my Father hath taught me, I speak these things" (John 5:19). See also John 8:28; 11:15; Mark 13:32. This is the true meaning of the Kenosis.

(3) The result of the Kenosis is set forth in the phrase, "becoming in the likeness of men." "Becoming" (genomenos) second aorist middle participle of ginomai, like labon denotes simultaneousness and is opposed to the foregoing (huparchon) "being" (v. 6), marking the assumption of the new upon the old.¹⁶ Simultaneously with the "taking of the form of a servant" Christ "was made in the likeness of men." The former phrase speaks of submission, the latter of Incarnation.

On "likeness" (homoiomati) Arndt and Gingrich state: "In the light of what Paul says about Jesus in general it is safe to assert that his use of our word is to bring out both that Jesus in His earthly career was similar to sinful men and yet not absolutely like them...."¹⁷ "Paul's use of such terms as 'likeness' and 'fashion' in his reference to Christ's humanity... is the guarded language of inspiration upon a theme where a misstep may invite confusion."¹⁸

"Of men" (anthropon) is a plural and as such indicates that Christ did not take individual humanity (that is, personality) but rather the nature of universal humanity (Heb. 2:16). The person or ego of Jesus eternally originated from His divine nature. If the human had given rise to Christ's person He would have been a man-God and not a God-man. He would have been anthropotheistic and not theanthropic.¹⁹

(4) The climax of the kenosis is discovered in the words, "and being found in fashion as a man, he humbled himself becoming obedient unto death, even the death of the cross." Some expositors connect these words with the preceding clause, thus: being made in the likeness of men and being found in fashion as a man; a new sentence beginning with He humbled Himself. The general sense is not altered by this change, and there is great force in Mayer's remark that the preceding thought, in the likeness of men, is thus 'emphatically exhausted.' On the other hand, it breaks the connection with the following sentence, which thus enters very abruptly. Notice 'being found.' After He has assumed the conditions of humanity, and men's attention was drawn to Him, they found Him like a man."²⁰ "And" (Kai) seems to introduce a break. The apostle is drawing a twofold picture. First he describes what the Incarnate Christ is in Himself; namely, a true servant, a genuine man and a sinless human. Now he describes what He appeared in the eyes of men. "Being found" (heurtheis) aorist passive participle from heurisko means to find or discover by means of an intense investigation (cf. Luke 6:7; 11:54). The verdict of the

world following a scrutinizing investigation of Christ was that He was "in fashion as a man." "Fashion" (schemati) had to do with "external bearing" as in distinction from "form" (morphe) which has to do with that which is "essential and permanent."²¹ The world of men observed that Christ was a man. "His outward guise was altogether human."²²

This one who is genuine Man, sin apart, is set forth as the supreme example of humility to the Church -- "He humbled Himself" (etapeinosen heauton). Etapeinosen is aorist active from tapeinoo meaning, to make low, humble. The verb corresponds to the adjective tapeinos, meaning low-lying, that which is even or level with the ground. Christ voluntarily placed Himself in a position low enough to be used; yea, even as the ground under our feet. The reflexive pronoun "himself" (heauton) emphasizes that this act of humbling was voluntary and hence of moral value. It was prompted solely by His own infinite love and began with Christ's miraculous conception and extended to His resurrection. "The estate of Christ's humiliation was that low condition, wherein he, for our sakes, emptying Himself of His glory, took upon Him the form of a servant, in His conception and birth, life, death, and after his death until his resurrection."²³

The climactic point in Christ's estate of humiliation is that of the crucifixion--"becoming obedient unto death" (genomenos hupekoos mechri thanatou). "Obedient" (hupekoos) from hupo 'under' and akouo 'to hear' means to subject one's self in obedience to that which he has heard. Christ was an obedient servant (John 6:38). (Cf. John 8:29, 14:31; 15:10; Heb. 5:8; Psa. 40:8.) "Unto" (mechri) is used here as a degree or measure, indicating the extent to which Christ carried out the will of the Father. Perhaps it would be best translated, "as far as," or "to the length of." "The Greek... makes it plain that the Lord did not obey death but obeyed the Father so utterly as even to die."²⁴ The "death" (thanatou) spoken of here includes both the physical and spiritual aspects. It was physical in that it meant the separation of Christ's soul and/or spirit from His body (Luke 23:46). It was spiritual in that it meant the judicial separation of His person from the Father (Matt. 27:46).

"Even the death of the cross" (thanatou de staurou). "Even" (de) brings into prominence the special nature of this death. This was no ordinary death but one of intense shame and suffering (cf. Deut. 21:23; Gal. 3:13).

His Eternal Lordship. "Wherefore also God highly exalted him, and granted unto Him the name which is above every name; that in the name of Jesus every knee should bow, of those beings who are celestial and terrestrial and infernal and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father" (2:9-11).

(1) The fact of His exaltation is declared in the words, "Wherefore also God highly exalted him." "Wherefore also" (dio kai) introduces the fact that in consequence of Christ's voluntary humiliation He is now to be exalted by the Father, and that because of His utter renunciation and complete obedience. Kai marks the correspondence between His lowliness and His exaltation by the Father. A second divine paradox is seen here; namely this, that the way up is down--exaltation follows humiliation. (Cf. Matt. 23:12; Luke 14:11). The definite article ho with "God" (Theos) indicates that Deity is not being conceived of as referring qualitatively to essence but rather quantitatively to person--here quite clearly the Father as in distinction from the Son. "Highly exalted" (hyperupsoso) is an aorist indicative from hyperupsoo, made up of hyper 'above' and hupsoo 'to exalt above.' The prepositional prefix hyper intensifies the verb; hence, "super-

exalted." The aorist tense points to the resurrection and ascension of our Lord as one great historical event.

(2) The meaning of His exaltation is explained in the words, "and granted" unto Him the name which is above every name." "Granted" (echaristo) is literally 'graciously given.' Although the reading "name" (onoma) is found in various old manuscripts, "the name" (to onoma) supported by Aleph, A, B, C, must have preference. The Name and not a name is meant. There are a number of different theories as to what this name is which is said to be "above every name" (to hyper pan onoma). The major views are as follows: a. Jesus - (Robertson, Alford, Vine, Ellicott); b. Jesus Christ - (Meyer, Vincent); c. Lord - equiv. of O.T. Jehovah - (Kennedy, Muller); d. Jehovah - (Moule); e. Dignity and Honor - (Lightfoot, Johnstone, Greenway, Erdman); f. The "new name" of Rev. 3:12 - (suggested by Vine as one of the views).

In accordance with Hebraic use 'name' is probably best understood here as denoting office, rank, dignity rather than a definite appellation. (Cf. Eph. 1:21; Heb. 1:4) But if a definite name is to be implied, Lord (O.T. equiv. Jehovah) would best fit because of the context (v. 11).

(3) The purpose of His exaltation is set forth in the words, "that at the name of Jesus every knee should bow..." In scope this confession is universal. Every knee, all rational beings whether celestial, terrestrial or infernal are to bow the knee in confession of Jesus Christ as Lord. (The three adjectives, epouranious, epigeios, and katachthonion are best understood as masculine rather than neuter.)

Consider the nature of this confession. Exomologesetai, aorist subjunctive, is from homologeo, to speak the same thing (homos, 'same' and lego, 'to speak'), to assent, agree with. The ek prefixed intensifies the verb giving the sense, 'to openly declare in agreement with.' This confession will be an open declaration of Jesus Christ as Lord in agreement with that which the Father declares concerning the Son. It involves a recognition of the Son as the historical Saviour (Jesus), the mediatorial Servant (Christ); but most strikingly of all, as the eternal Sovereign (Lord - equiv. of O.T. Jehovah).

Finally, observe the purpose of this confession; "Unto the glory of God the Father." "Glory" (doxan) is an ascription of our declaration of what God is. "The whole purpose of the working out of salvation is the glory of God the Father. The end is attained when men yield to His operations and acknowledge Christ as Lord."²⁵ (Cf. Eph. 1:15, 12, 14; John 7:18; 8:50; 17:1).

Another interpretation of the Kenosis should be noted. H. Wheeler Robinson has suggested that "the Kenosis was properly that of the Crucifixion, though naturally involving the Incarnation."²⁶ The main thrust of the argument for this position rests in the supposed identity of Isa. 53:12, "He hath poured out his soul unto death" with that of Phil. 2:7, "He emptied Himself." Again Robinson writes, "In the Hebrew text... we find the very phrases Paul used here...."²⁷ (The verb of Isa. 53:12 in the LXX is paradidome, to hand over, deliver, entrust, give up; cf. John 19:30, "and gave up his spirit.")²⁸

The three participial clauses: "taking the form of a servant," "being made in the likeness of men," and "being found in fashion as a man" are understood as denoting action antecedent to rather than simultaneous with that of the main verb.²⁹ Though grammatically following ekenose,

they form a parenthetical bridge from the matter of Christ's eternal pre-existence to that of His death. The clause, "He emptied Himself" is then taken to be parallel in meaning with "He humbled himself"--both pointing to the crucifixion. Thus "Paul's dominant thought is as usual the death of Christ on the cross, which he is contrasting with that 'equality with God' which was accessible to His heavenly being."³⁰

In the light of this interpretation we might paraphrase the passage somewhat as follows: 'Who being in the form of God, thought not His existing in a manner equal to God a thing to be compulsively held on to, but emptied Himself to death, having taken the form of a servant, and having been made in the likeness of men, and having been found in a fashion as a man. He humbled himself becoming obedient unto death, even the death of the cross.'

Although one cannot deny the linguistic possibility of the foregoing view, the traditional interpretation would appear to be contextually preferable. The mind of Christ which believers are to exercise is only fully seen when we consider the entire span of His earthly life--and that, not as an important parenthetical afterthought but as the major emphasis of the finite verb, "emptied." Nor is this to deny the vital importance of the death of Christ, for it is the triumphal conclusion and climactic manifestation of a truly selfless life.

Paul, it seems, desires to set forth the mind of Christ in a pyramidal perspective. Beginning with the base of the Incarnation, we see Him as one who has voluntarily emptied Himself by taking the form of a servant, being made in the likeness of men. We are then brought to the peak of the pyramid and made to view the climax of the Incarnate Christ's servanthood. "And being found in fashion as a man, he humbled himself becoming obedient unto death, even the death of the cross." In emphasizing the importance of the substitutionary work of Christ upon the Cross for our sins, we must not minimize the importance of the exemplary life and death of Christ upon the earth as respects our walk.

Finally, it should be noted that to adopt this "Crucifixion view" would not relieve the theologian of the basic Christological problem traditionally seen here--though if adopted it would change our labeling of the problem. We could no longer legitimately speak of it as the kenotic problem.

THE EXHORTATION TO BELIEVERS

The Apostle beseeches Christians to apply the pattern of behavior laid down by Christ to their own lives. This in reality is the major burden of the entire passage. "For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow his steps" (1 Pet. 2:21). Although verse 5 precedes that of which we have already written, we now treat it as psychologically most forceful at this final juncture in our exposition.

The Nature of Application. Phroneite, present active imperative is better supported than phroneistho, present passive imperative. Quite literally we might translate it, "Contemplate this in you which was also in Christ Jesus."

The Frequency of Application. Phroneite is in the present tense; hence, "Keep on thinking or contemplating this." We must continually hold ourselves to this frame of mind or attitude.

Only a continually disciplined mind can produce a consistently disciplined life. As we think so we act.

The Sphere of Application. This is marked by the words "in you" (en hūmīn); that is, in the believer. Some have wrongly taken this "among you."

The Measurement of Application. "Which was also in Christ Jesus" (hō kai en Christōi Iesou). In Christ Jesus believers have, as we have seen, the perfect example of how they should behave; namely, with all humility and self-renunciation, with a view to the welfare of others.

The Meaning of Application. One should compare on this passage First Corinthians 2:16, "But we have the mind of Christ." In this Corinthian passage the Apostle is speaking of what we have by virtue of our position in Him. In the present passage he is exhorting us to allow that which is positional truth to become practical reality. We have the mind of Christ; therefore let us exercise it!

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13. Jac. J. Muller, *op. cit.*, 82.
14. A. B. Bruce, *The Humiliation of Christ* (Eerdmans), 20.
15. Augustus Hopkins Strong, *Systematic Theology* (The Judson Press), 750. For a brilliant discussion see: *The Person of Christ in New Testament Teaching*, Vincent Taylor (Martin Press), 293-294.
16. Lightfoot, *op. cit.*, 112.
17. Arndt and Gingrich, *op. cit.*, 112.
18. Alva J. McClain, "The Doctrine of the Kenosis in Philippians 2:5-8." *The Biblical Review*, XIII, (Oct., 1928), 506 ff.

19. William G. T. Shedd, *Dogmatic Theology* (Zondervan), II, 269.
20. Vincent, *op. cit.*, III, 434. See further: Alford, *The Greek Testament*. III, 168; Kennedy, *The Expositor's Greek Testament*, III, 438; Muller, *op. cit.*, 86.
21. Moulton and Milligan, *The Vocabulary of the Greek Testament* (Eerdmans). 619.
22. Kennedy, *The Expositor's Greek Testament* (Eerdmans), III, 438.
23. *The Confession of Faith of the Presbyterian Church in the United States Together with the Larger Catechism and the Shorter Catechism* (John Knox Press), 210.
24. H. C. G. Moule, *Philippian Studies* (Pickering and Inglis Ltd.), 94.
25. Kennedy, *op. cit.*, 439.
26. H. Wheeler Robinson, *The Cross in the Old Testament* (The Westminster Press), 105. See Zimmerli and Jeremias, *The Servant of God* (A. R. Allenson, Inc.), 974.
27. *Ibid.*, 105.
28. *Septuaginta id est vetus testamentum graece iuxta LXX interpretes*, ed. Rahlfs (Privileg. Wurth: Bibelanstalt, Stuttgart), II, 639.
29. A. T. Robertson, *Op. Cit.*, 860. Robertson gives this as the usual signification of the aorist participle though he states that "it must not be forgotten that the aorist part. does not in itself mean antecedent action, either relative or absolute. That is suggested by the context, the natural sequence of events." The aorist participle frequently denotes time simultaneous with the main verb.
30. Robertson, *op. cit.*, 105.

GENERAL REVIEW

Events Viewed in the Light of God's Word

HERMAN A. HOYT

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The latest pronouncement from the pen of Dr. Edward John Carnell, professor of apologetics in Fuller Theological Seminary, appears in the March 30, 1960 issue of The Christian Century under the title, "Orthodoxy: Cultic vs. Classical." Needless to say, it follows the pattern already set by his book, The Case for Orthodox Theology. A subtitle to the article gives the gist of his thinking - "Both liberal and conservative churchmen need to forego cultic thinking and sit down together in exploratory, authentic theological discussion."

Dr. Carnell gives the historical background for his strange attacks upon fundamentalism in particular and orthodoxy in general, appearing in his rather recent writings. The history goes back to 1949 when graduate studies were finished and he began his full time ministry. Apparently he did not realize that he was under close scrutiny, now that he had assumed the place of authority, and that his message and methods were being evaluated. In particular, it was his use of the Revised Standard Version, as he relates it in this article, that provoked a torrent of criticism. As he puts it, "I was not charged with indiscretion, but with outright heresy, by a number of orthodox churchmen."

It is Dr. Carnell's response to opposition that provides interesting reading, perhaps because it provides some insight into the soul. "At first I decided to ride out the storm, making no defense before my accusers. But in due season I sensed that a principle was at stake. Is Christ the Lord of the conscience, or is orthodoxy? Once the question assumed this form, I knew I would have to play the polemicist, whether I wanted to or not. As Luther realized in his own day, the time to speak had come, the time to be silent had passed."

The question assumed larger proportions as he rolled it over in his mind. Orthodoxy showed definite hostility to the Revised Standard Version. He had thought that Protestants always rejoiced in the translation of the Word of God into the vernacular. Clergymen were responsible for plotting this war of nerves. And these men who were guilty of such an unholy crusade actually stormed the centers of learning, when they themselves were without the scholar's command of Hebrew and Greek.

This train of thought must lead to one conclusion. "After due reflection I concluded that orthodoxy suffered from a serious illness...But I could not accuse orthodoxy without accusing myself, for I was a direct offspring of orthodoxy...I knew what was wrong with orthodoxy because I knew what was wrong with myself." Public pronouncements over the past year or so indicate where this conclusion is leading.

But also in this case of Dr. Carnell there is an interesting explanation why men do as they do. In his case he retreated from the scene of battle, though he should have known that in this

world of sin there is no person who dares to take the side of Christ who can escape the battle. It is also evident that the emotional state into which Mr. Carnell was plunged had more to do with his final decision and subsequent conduct than clear thinking. In this he proved himself to be quite normal, and therefore an ordinary man among ordinary men.

But in addition to this, he resented criticism and refused to accept it. His use of the RSV may have been commendable, and misunderstood by others. In an hour as grave as 1949 he should have known that he should guard himself from criticism in the use of this new version, and that even with the greatest care he could well expect some criticism, and criticism that might be thoughtless and perhaps unjust. On the assumption that he may have been in error in the way he used the RSV, examination might have proved that he did convey wrong impressions. I take it that he recognized no such failure on his part.

This of course led to the next step in the succession of events. He began to rationalize his own situation. No one likes to admit guilt, even the least bit. And for the scholar, which Mr. Carnell is, he found it convenient to use rationalization as a means of protection. He resolved the situation by reducing it to a principle which was at stake. "Is Christ the Lord of the conscience, or is orthodoxy?" It must be admitted that this enables one to step out of the center of conflict and without selfish motive fight for a cause.

But this reasoning sounds to the writer to be fallacious. Can Christ and orthodoxy be pitted against one another? Is it possible to separate Christ from the straight thinking which He taught? If one accepts Christ, is it not necessary to accept what He said about Himself and all that He taught as being absolutely final? Did He not say, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). Did He not command His disciples to go forth, "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20)? Did Christ not join into an inseparable relationship the matter of love and the keeping of His commandments, when He said, "If ye love me, keep my commandments" (John 14:15)? Is it therefore not incumbent upon the believer to let both Christ and orthodoxy control his conscience?

Though Dr. Carnell joins himself with a name, a revered name from the Protestant Reformation, Martin Luther, there is a profound difference between the two men. Martin Luther not only made his conscience subject to Christ, but he also was controlled by and spoke in defense of orthodoxy. It was his bold, courageous, and unflinching defense of orthodoxy that gave to us the Protestant heritage and rescued orthodoxy from the pagan incumbrances of Roman Catholicism.

Though Dr. Carnell may have some justification for feeling as he does about treatment from unprincipled clergymen, does this provide sufficient reason to forsake the truth and join forces with those who do not love the truth as it is in Christ? Dr. Carnell has as much to lose as any of us if the truth is lost. Why would it not be better to defend orthodoxy and denounce men who are not living up to orthodoxy? This is what Jesus did in His day. That is what Martin Luther did during those dark days of the Protestant Reformation. Surely this is no time to join forces with those who would gladly welcome any voice from orthodoxy to produce confusion in the camp and destroy the line of defense against the enemies of the faith.

BOOK REVIEWS

BIBLICAL THEOLOGY OF THE NEW TESTAMENT. By Charles Caldwell Ryrie. Moody Press, 1959. 384 pp., \$5.00.

This attractive volume was written by the president of Philadelphia College of Bible. Before assuming this position in 1958, Dr. Ryrie taught at Westmont College and at Dallas Theological Seminary. He is the author of The Basis of Premillennial Faith (Loizeaux Brothers), and other significant books and articles.

The introduction to this volume defines Biblical Theology in its relation to the other phases of Biblical study: apologetics, introduction, exegesis, history of doctrine, and systematic theology. It defines its distinctive contribution as its systematizing of "the truth as it was progressively revealed through the various writers of the New Testament" (p. 19). Thus Biblical Theology by its methodology is prepared to pay close attention to the fact that certain Biblical writers presented certain doctrinal points within the historical circumstances of their particular writing. This in no sense minimizes the Spirit's inspiration, but it does take into account that revelation was embodied in historical settings. Consequently, Systematic Theology is actually the analysis and systematizing of the results of Biblical Theology.

The book devotes its seven parts to the Theology of the Synoptics, Acts, James, Paul, Hebrews, Peter and Jude, and John. Inasmuch as the average minister has been trained primarily in the area of Systematic Theology (which is as it should be in the time-restricted curricula of seminaries), and most laymen are dependent upon such leaders for their Biblical instruction, the approach found in this book should be intensely interesting to all serious Bible students. The author's clear style of presentation makes it possible for any Christian with a love for the Word to increase greatly his understanding of

New Testament teaching, if he follows the system of reading with his Bible in hand as recommended by the author.

The excellencies of this book are many. The standpoint of the writer is thoroughly conservative, premillennial, and dispensational. Within each chapter, the author selects the prominent themes and organizes the material attractively. Throughout the book appear helpful discussions of such matters as the Sermon on the Mount, tongues, and a survey of Paul and his personal background.

As an example of the writer's method, the section on Synoptic Theology contains a chapter on "Introductory Matters," followed by chapters on the "Christology of the Synoptics" and the "Eschatology of the Synoptics." The Christology chapter discusses the Gospel material on the Presentation of the King (genealogy, birth, boyhood, baptism, temptation), Authentication of the King (names, miracles, person), Repudiation of the King, Ministration of the King (various teachings), Condemnation of the King, and Vindication of the King. The "Eschatology of the Synoptics" deals with the Kingdom Proffered, Proclaimed, Postponed, and Prophesied. One of the excellencies of this volume is that although the author carefully observes his stated purpose of presenting the doctrine within the framework of a particular Biblical writer, he is fully aware of the conclusions of Systematic Theology, and does not succumb to the error of interpreting one writer as contradicting another (a failure not always avoided by some writers on this subject).

Here is a book whose usefulness is not exhausted with one reading. Pastors, teachers, and laymen may use it repeatedly and profitably. If the book should have additional printings, several errors should be corrected. On page 90, following the fifth line from the bot-

tom, a line of type appears to be omitted. On page 72 the transliterated form euaggelion is misspelled.

HOMER A. KENT, JR.

Grace Theological Seminary

BAKER'S DICTIONARY OF THEOLOGY. Edited by Everett F. Harrison. Grand Rapids, Baker Book House, 1960. 566 pp., \$7.95.

Seven theological dictionaries reportedly were released by American publishers during 1933-1959. Two cover foreign language theological terms and three are denominational in scope. As the other two theological dictionaries are liberal in tone, Baker's Dictionary of Theology is appropriate and advantageous.

Appearance of this attractive one-volume handbook is timely because the hucksters of liberal literature have been flooding library periodicals and lay publications with propaganda claiming that liberal scholarship monopolizes the field of theological writing. Baker's dictionary is advantageous because it demonstrates that fundamentalist scholarship is solid.

Under the editorship of Everett Falconer Harrison, New Testament professor at Fuller Theological Seminary, 129 contributors representing 58 colleges and seminaries and 15 churches have written 881 articles (from Abaddon to Zoroastrianism) for Baker's dictionary. Of these articles, eleven Fuller Seminary faculty members have produced 115. Among the scholastic qualifications of the authors is the fact that 73 contributors have either Th. D. or Ph. D. degrees and eight have both degrees.

The complete list of contributors at the beginning of the book gives ample identification. This is followed by a list of bibliographical abbreviations used for reference books and periodical articles. Arranged in two wide columns of attractive type face, each article subject is in-

dicated by means of boldface capital letters. The articles are all signed. The longer articles end with a suggested bibliography on the topic considered. Length of the bibliographies is geared to the length or significance of the theological area treated.

Word studies, doctrines, historical sects and many relevant theological fields are covered by Baker's Dictionary of Theology. The article on Paradise by Homer A. Kent, Jr. of Grace Theological Seminary is a very useful example of the type of word studies, with doctrinal teaching, that is sprinkled throughout the pages of this newest theological lexicon. Bernard Ramm of California Baptist Seminary gives a compact but well-organized digest of the history, development and doctrinal content of liberalism. Carl F. H. Henry's article on inspiration is comprehensive and accompanied by a good bibliography that includes many classical treatises on the subject. There are scores of other excellent discussions in Baker's dictionary. The foregoing citations are but a few cases.

Despite the top quality of the book's contents, there are some features that could stand improvement. The preface states the articles on sects deal with "the various sects and movements which belong to the history of the church." Unfortunately sects such as Mormonism, Seventh Day Adventism, etc. are excluded. These religious deviates do form chapters of contemporary church history, although unfortunate in nature. Articles on the history and chief heresies of the main cults could supply Christian workers with quick references and avoid reliance on lengthy treatises on the subject. These articles could provide laymen with salient points for witnessing to cult followers.

Many Roman Catholic doctrines, important for a Protestant to understand, are not in Baker's dictionary. Several of the existing articles on Roman Catholic topics do not furnish sufficient talking points for Protestants to refute, for instance, Knights of Columbus propaganda.

The article entitled "Ecumenical" gives the impression that Christianity Today is the only magazine devoting much space to Christian unity. United Evangelical Action and Christian Beacon also discuss Christian unity at length -- through from different viewpoints.

The article on feet-washing says: "Is the command of John 13:14, 15 to be taken literally? 1 Tim. 5:10 might suggest a literal observance in the early church, although hospitality in a general sense is probably indicated. Some sects took the command literally." The inference suggested by such an utterance probably does not agree with Brethren teaching.

Baker's Dictionary of Theology probably will not lie idle on the desks or private library shelves of trained laymen, seminary and college students, pastors and other Christian workers. Dictionary somehow seems a misnomer for a work of this kind. The word Guide is more accurate in many ways.

BENJAMIN A. HAMILTON

Grace Theological Seminary

THE SUFFERINGS AND GLORIES OF THE MESSIAH. By John Brown. Evansville, Indiana: Sovereign Grace Publishers, 1959. 352 pp., \$4.50.

John Brown of Edinburgh, a Scottish Presbyterian minister, was noted as one of the leading Biblical expositors of the nineteenth century. This book is a re-publication of the classic work of Dr. Brown and is a verse by verse exposition of Psalm 18 and Isaiah 52:13-53:12, two notable Messianic passages in the Old Testament. With incisive and discriminating insight Dr. Brown has grasped the spiritual implications and the significance of these passages and presents their interpretation in clear, sound exegesis of the text. Because of the subject and nature of this work it is not limited to students of the Old Testament; but its comprehensive,

extremely readable style lends itself to every affection--exegetical, doctrinal, homiletical, devotional, and practical. In spite of the fact that the author wrote more than a century ago, the work is remarkably current in exegetical scholarship, proceeding on sound principles of interpretation--"principles which bear their own evidence along with them."

The author, quite convincingly on the basis of these principles, contends that the text of Psalm 18, as well as the Isaiah passage, accurately delineates the sufferings and consequent glory of Christ as the Messiah, and that the attempts by some scholars to apply the statements in the Psalm to David, and the predictions of Isaiah 52:13-53:12 to the Nation of Israel, Jeremiah, etc., are unsatisfactory and unsound exegetically.

As an introduction to each of the two passages he gives a comprehensive study of every important aspect of the passage; the nature of the passage, the principles upon which it will be interpreted, its Messianic character, its history, objections, general arguments, etc. Then follows a scholarly verse by verse exposition in which every Hebrew word of significance is carefully defined and treated, critical problems resolved, grammatical difficulties explained, and doctrinal questions expounded. For example, the difficult passage in Isaiah 52:15, "he shall sprinkle many nations," is not neglected but receives adequate treatment. A significant contribution to the practical value of the book is an appendix in which there are no less than six different translations of Isaiah 52:13-53:12 in parallel columns for comparison. This is concluded with an index of the Hebrew and Greek phrases, subjects treated, and scripture references. C. H. Spurgeon, commenting on this work, wrote that it was "...clear, full, and, in the best manner, exegetical."

The doctrine of sin's expiation through the vicarious sufferings of Christ, the just for the unjust, and the glory to follow becomes in-

creasingly more meaningful and expressive as the author searches diligently into the heart of these great Messianic prophecies, illuminating this, the most glorious of all the displays of God's unsearchable wisdom and the exceeding riches of His Grace.

The Sufferings and Glories of the Messiah will constrain the reader to contemplate with deeper devotion the words of our Lord to the two disciples on the road to Emmaus when He said, "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24: 26)

HOBERT E. FREEMAN

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THE GOSPEL OF THE KINGDOM. By George Eldon Ladd. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. 1959. 143 pp., \$2.75.

From the pen of Dr. George Eldon Ladd, professor of Biblical Theology in Fuller Theological Seminary, comes this most recent publication, The Gospel of the Kingdom. According to his own testimony, "These studies were originally delivered as addresses in the pulpit and in Bible Conferences and have been recorded and adapted for publication," (p. 7).

The nine chapters of this book gather about the subject of the kingdom, and is therefore in keeping with a Biblical theme that has intrigued him, other phases of which he has already discussed in earlier publications. Chapter one is devoted to definitions, chapter two to the future aspect, chapter three to present effects, chapter four to the mystery of the kingdom, chapter five the essential life of this kingdom, chapter six to its righteousness, chapter seven to its demands, chapter eight to Israel and the Church, and chapter nine to the time of its coming appearance.

Any reader of this volume needs to be warned where the primary emphasis will lie. Dr. Ladd does not leave us in doubt. "This is the primary concern of these expositions" (p.23). What is? "When we pray, 'Thy kingdom come', we also ask that God's will be done here and now today. This is the primary concern." This means that in Dr. Ladd's system the eschatological side of the kingdom will be slighted in favor of the present effects of this kingdom. The ultimate result can only be what has already happened in Christendom, namely, the gradual identification of the kingdom with the Church. Dr. Ladd may not intend it that way. But that is precisely what has happened in history. In the chapter on definitions, following the pattern already set in a previous volume dealing with the kingdom, Dr. Ladd insists that the primary meaning of the word "kingdom", whether examining the Hebrew or Greek forms, must be understood to be rule or reign. "When the word refers to God's Kingdom, it always refers to His reign, His rule, His sovereignty, and not to the realm in which it is exercised," (p.20). He labors to establish this point, but in every text he cites, it is always apparent that the aspects of realm and the functions of rulership are also present.

Though Dr. Ladd does not consistently follow reformed theology, it is nevertheless evident that it has a profound influence upon his thinking. The 24 elders of Rev. 4:4 sing a song in which all the redeemed are identified as the kingdom. In this kingdom "There is therefore but one people of God" (p.117). There is but one tree, one people of God, which consisted first of Israelites and then of believing Gentiles and Jews. It is impossible to think of two peoples of God through whom God is carrying out two different redemptive purposes without doing violence to Romans 11" (p.118). On the next page he shifts to say, "It is quite impossible in the light of the context and the course of Paul's thought in this passage to understand 'all Israel' to refer to the Church" (p.119).

"When Will The Kingdom Come?" is the fascinating title of the final chapter. All of us would like to know the answer to that question. Dr. Ladd makes the answer hinge on one verse, Matt. 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It will be seen by examining the context of this verse that it is associated with the tribulation. Since Dr. Ladd does believe that the church will pass through the tribulation, and that the coming of Christ for the church and the establishing of the kingdom is at the same time, this provides a rather gloomy prospect for the church. On the one hand, it isn't getting along too swiftly with evangelization of the world, and on the other, it faces the prospect of suffering through the tribulation.

Knowing the antipathy of Dr. Ladd for dispensational interpretation of the Scriptures it is almost amazing to discover that he himself believes in it. "It does not matter in what dispensation you look, you cannot find unregenerate human nature which will produce conduct like that demanded in the Sermon on the Mount" (p.91). Again he says, "The kingdom of God which in the Old Testament dispensation was manifested in Israel is now working in the world through the Church" (p.117). Nor are these isolated statements. For several more times he dares to use the word dispensation, and in other terminology sets forth the same idea many times.

The reviewer of this book believes that here is a book that is worth reading. There are vital spots where he cannot agree with Dr. Ladd. But there is much in this book with which he can agree, and which is essential to faith and life for God's people today. It is penetrating and deserves the careful reading of all who are trying to communicate the truth of the Kingdom to earnest seekers of this day.

HERMAN A. HOYT

Grace Theological Seminary

THE DOCTRINE OF GRACE IN THE APOSTOLIC FATHERS. By Thomas F. Torrance. Grand Rapids, Wm. B. Eerdmans Publishing Co., 1959. 150 pp., \$3.00.

The author, Dr. T. F. Torrance, is Professor of Christian Dogmatics in New College, Edinburgh. This work from his pen comprises a dissertation which was originally written in the University of Basel for the Doctorate of Theology, but unlike many works born in such an academic atmosphere, it avoids a laborious dullness. It is both a fairly readable and scholarly "inquiry into the literature of the Apostolic Fathers, to probe into the early Christian understanding of grace, and to discern how and why there came about in the history of that doctrine so great a divergence from the teaching of the New Testament." Professor Torrance might have increased the usefulness of his book to those whose command of language is something less than perfect, however, if he had given a translation both of the many long passages in Greek and the numerous shorter ones in German.

The introductory chapter contains a brilliant discussion of charis in its Classical, Hellenistic, Judaistic and Biblical usage. Those who have an interest in word study will appreciate the rich mine of information to be discovered from this opening section of the book. In the following chapters there is a careful, painstaking analysis of Grace in the writings of the Apostolic Fathers. This includes a consideration of The Didache, The First Epistle of Clement, The Epistles of Ignatius, The Epistle of Polycarp, The Epistle of Barnabas, The Shepherd of Hermas, and The Second Epistle of Clement. In his concluding chapter Dr. Torrance effectively summarizes the results of his research by stating in part, "Grace by its very nature in the thought of the New Testament must be the absolutely predominant factor in faith, else it is not grace. In the Apostolic Fathers grace did not have that radical character....Religion was thought of primarily in

terms of man's act toward God, in the striving toward Justification, much less in terms of God's acts for man which put him in the right with God once and for all.

One who reads this work will gain a greater understanding of the development of the legalistic theology of Rome as well as a sense of gratitude for the purity of the Biblical doctrine of Grace. This book will undoubtedly prove to be of immense value to advanced students of historical theology. More works of this caliber are needed.

CHARLES M. HORNE

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MISSIONARY LIFE AND WORK. By Harold R. Cook. Moody Press, 1959. 382 pp., \$5.00.

Missionary Life and Work has as its objective the helping of those who have definitely committed themselves to foreign missionary service. Those in the author's mind may be either in preparation for that service or presently engaged in mission work on some foreign field. In a heart to heart manner he discusses the whole range of missionary life and work from the time when the candidate makes initial preparations to go to the field until he completes his furlough. It is a very practical work having been written by one who has traveled widely over many of the mission fields of the world. As one reads the book he is made to feel that the author is not presenting mere theory, but down-to-earth counsel born of actual experience.

The book is in five parts. Part One, with four chapters, deals with the missionary candidate and probationer. This section presents the sort of information that the aspiring candidate needs to know. Too often in the past candidates have not been able to find such material in

print and in consequence have often been perplexed and have found their period of preparation more difficult than it should have been. Part Two deals with the missionary's personal life. This section, chapters five through nine, shows what kind of a person the missionary should be in his physical, spiritual, intellectual, economic and family life. The author makes it clear that the missionary cannot be his best if he fails in any one of these areas. Part Three, chapters ten through sixteen, considers the various missionary relationships vitally connected with his ministry. Such relationships as those to fellow missionaries, to those in positions of authority in the mission, to those who work under the missionary, to the home church, to the nationals and the native church, as well as any other relationships in which the missionary may find himself involved. This reviewer feels that this part of the work is especially well done and points up a phase of missionary endeavor of tremendous importance.

Part Four, chapters seventeen through twenty-six, describes the missionary's work on the field in its many facets. Such aspects of his work as evangelism, itineration, church organization, teaching, ministering to the sick, literature, counselling and building enterprises are dealt with by an experienced advisor. The author stresses the importance of keeping the true missionary goal ever in mind in view of the fact that there are so many types of work involved in mission endeavor. The true missionary must always be striving to reach this one goal, namely, that men "may know thee the only true God, and Jesus Christ, whom thou hast sent." He must not allow any phase of his work, no matter how good in itself, to cause him to lose sight of the main objective. The author has emphasized a very vital matter in this section of his work. Part Five has to do with the missionary's furlough. In one chapter Mr. Cook marshals the arguments for and against the furlough idea and concludes his dis-

cussion by showing that the arguments in favor of the furlough clearly outweigh those against it. Helpful material is presented as to how both the missionary and the church in the homeland may derive the most benefit from the missionary's furlough experience.

At the end of the book there are ten pages of bibliography calling attention to available material on various aspects of missionary service.

This is a book which will be helpful not only to missionary candidates and seasoned missionaries. It will also prove helpful to pastors, mission boards and secretaries in the homeland who have to do with counselling missionaries. It will be helpful reading for all who support the missionary cause in that it will give them a fuller appreciation of what is involved in missionary work. Thus they will be better able to pray intelligently for the missionaries and quite likely will be led to give more sacrificially for their work.

HOMER A. KENT, SR.

Grace Theological Seminary

WE PREPARE AND PREACH. Edited by Clarence S. Roddy. Moody Press, Chicago, 1959. 190 pp., \$3.50.

One of the perplexing questions young preachers often face is how to prepare a message. In this volume, according to the editor, some of the proved masters "share their secrets" (p.6). It presents the self-descriptive, homiletical methods of eleven outstanding evangelical preachers of our day. The purpose of the work, according to Dr. Roddy, is not to "supplant" the many standard works in the field of homiletics, but to "supplement" this material.

The format of the book is helpful. Each contributing author has written two chapters which occur in sequence. In the first chapter, the writer describes his own particular methods and ideas regarding sermon preparation. These

chapters are especially interesting and contain many profitable suggestions. The second chapter contains a message written by that specific minister in which he illustrates his employment of these study methods. Another interesting feature is the biographical material which appears at the beginning of each section. Here Dr. Roddy, who is professor of Homiletics and Practical Theology at Fuller Theological Seminary, gives some background information regarding each contributor, such as, his place of birth, formal training, places of ministry and various writings.

This book will be of immense personal interest to all preachers who are interested in homiletics, for it is filled with hints and suggestions for a more effective pulpit ministry. One cannot read We Prepare And Preach without being encouraged and challenged to preach the Word.

ROBERT K. SPRADLING

Winona Lake, Ind.

DARWIN, EVOLUTION, AND CREATION. (Paul A. Zimmerman, editor) St. Louis: Concordia Publishing House. 1959. 231 pp., \$3.95.

This is a very important and definitely Bible-centered analysis of the history, influence, and fallacies of Darwinian evolution written by four Missouri Synod Lutheran scholars on the hundredth anniversary of the publication of Charles Darwin's Origin of Species. The editor, Paul A. Zimmerman, Ph.D., is President of Concordia Teachers College, Seward, Nebraska. Wilbert H. Rusch, M.S., (a geologist) and Raymond F. Surburg, Th.D., Ph.D., (a theologian) are professors in the same school. John W. Klotz, Ph.D., the fourth author in this symposium, is now Professor of Natural Science at Concordia Teachers College, Ft. Wayne, Indiana, and is the author of a large textbook, Genes, Genesis, and Evolution (St. Louis: Concordia Publishing House, 1955).

In the first chapter, "Darwinism, Science, and the Bible," Rusch traces the history of evolutionary thought from 700 B.C. to the present. Opposing camps within the evolutionary movement, such as Neo-Darwinianism and Neo-Lamarckianism, are studied and the weaknesses of each alternative are clearly set forth. We heartily concur with Rusch's conclusion that "the real tragedy is that so many church groups seem to feel the need to abjectly capitulate to the theory... Since the New Testament subscribes to the account of the Creation as well as the Flood, relegating these happenings to the mythological also weakens and removes the effectiveness of the whole New Testament" (p. 35).

Raymond Surburg ("In the Beginning God Created") defends the literal interpretation of the Creation account as over against the allegorical, symbolical, and mythological interpretations and defends the 24-hour-day view with seven cogent arguments (pp. 59-62). He feels that the Scriptures do not allow for an interval or "gap" of millions of years between Genesis 1:1 and 1:2 (pp. 51-54). Man was directly created by God, not evolved, and this creation did not occur hundreds of thousands of years ago as some "evangelical" scholars are insisting today (pp. 67-77).

A short chapter by the editor of the volume ("The Evidence for Creation") marshals some of the best arguments for the creation of the earth from the standpoint of design (pp. 85-88), gives five arguments against naturalistic theories for the origin of the solar system (pp. 89-91), discusses the wonderful composition of the human body (pp. 93-96), and shows why life could never have evolved from non-life (pp. 96-102).

John W. Klotz ("The Case for Evolution") refutes the various arguments that have been used to support the doctrine of organic evolution, such as the supposed evidences from classification, homology, embryology, vestigial organs, and fossils (pp. 106-135). The problem of human evolution is discussed and the conclusion

reached that "the problem posed by the evolutionist's story of human development is a minor one... Even the cavemen pose no real problem. It is quite possible that these were men who wandered away from the main centers of civilization and sought whatever shelter was available" (p. 135). The chapter concludes with a helpful study of the mechanisms, such as mutational changes, which supposedly explain evolution (pp. 135-140).

Another short chapter by the editor ("The Age of the Earth") deals with the various methods that have been used to determine the age of the earth, such as the uranium "time-clock." Scientific and Biblical arguments are presented in support of the concept of a young earth. Zimmerman concludes that "if the days of Genesis are days of normal length, then man is about as old as the earth... the really vast age estimates deal with the development of rocks whose condition possibly is the result of the initial creation of God... Scripture, then, does not give a precise calendar. But it does give the impression of an earth far younger than the theories of some scientists indicate" (p. 166).

The volume closes with another chapter by Surburg, in which the tragic influence of Darwinian thought is traced in such areas as theology, philosophy, psychology, education, history, and historical sociology (pp. 169-204).

The evangelical Christian should be thankful that in a day like ours, when evolutionary theories have dominated the thinking of the vast majority of our centers of learning, a book like this one can be written and published. The authors of this symposium, as well as the publishers, are to be congratulated for their willingness to come to grips with some of the most serious challenges to Biblical Christianity the Church has ever been called to face in its history. We wish for this volume a wide and warm reception among God's people everywhere.

JOHN C. WHITCOMB, JR.
Grace Theological Seminary

RELIGIOUS EDUCATION. A comprehensive survey of background, theory, methods, administration, and agencies. Edited by Marvin J. Taylor. Abingdon Press; Cloth Binding; \$6.50.

This volume claims for its main purpose "The exploring of the field of religious education, elevating each important area for a brief survey, and thus to assist the reader in attaining a broader understanding." This we believe the editor has accomplished. The thirty-seven chapters have been written by forty different contributors, each a specialist in his field.

The book is divided in four major parts, viz: "Principles of Religious Education," "Programs, Materials, and Methods in Religious Education," "Administration of Religious Education," "Agencies and Organizations."

There are many values to be found in this book particularly in the section on "Programs, Materials, and Methods in Religious Education." This material, written in fourteen chapters is written in a style that can be easily understood by teachers who have not been trained formally in the field of Christian Education, and yet in a fashion that is fresh and of real interest and value to the graduate student of the field. We found the chapters dealing with "Techniques of Teaching," and "Audio-Visuals in the Church" of especial interest, and of vital help. In one brief chapter Dr. Gable has given real direction for those needing help at the point of "Selecting and Training the Local Church's Educational Staff."

The book is well-outlined and will be a valuable addition to the library of either pastor or church for study and reference. To read it should give every Christian worker an enlarged vision of the tremendous need and opportunity facing us as Christian Educators.

There are several things that we would call to the attention of our readers concerning the book in which we find serious disagreement.

(1) In the "Introduction to Religious Education," the editor has completely ignored the contribution being made in the present generation by the National Association of Evangelicals, and its affiliate, the National Sunday School Association, to the total field of Christian Education. If a history of Christian education is to be written, then it ought to include all of the history, and not only those parts with which an editor or writer agrees. We count this a very serious omission.

A second disagreement which we must register, is the statement that "Biblical witness to God's revelation in Jesus Christ has received perhaps its most powerful contemporary presentation in the theology of Karl Barth."

Without doubt every "evangelical believer" will take sharp disagreement with the material written concerning the "factual approach" to the use of the Bible in Religious Education. We must approach this book with the understanding that it is written from the viewpoint of the liberal, and neo-orthodox theologians, with which we are in entire disagreement. This will cause us to disregard many statements in the book, and yet choose those items that can be helpful in methodology and patterns of work.

The section on "Agencies and Organizations" will serve as a reference work to those who want to be abreast of what is happening in the world of religion, particularly among non-evangelicals. It will serve as a basis for seeing the task of evangelicals in even a clearer light.

We trust that this book will cause an evangelical writer to take pen in hand and do a work for evangelicals that will be written in an interesting manner, but which will help us equip our churches with a wealth of material such as is to be found in this book, but with the chaff blown away.

HAROLD H. ETLING

Winona Lake, Ind.

A STUDENT PLUS. By Angelyn Grace Dantuma. Moody Press, 1959. 96 pp., \$2.00.

Since 1942 Grace Dantuma has been Dean of Women at Moody Bible Institute. Her vast experience in counselling students well qualifies her as an authority in her field.

Miss Dantuma defines "a student plus" as any Christian in or out of school who takes God into account in every area and activity of his life. A Christian studies to be approved of God. Whatever his career, he is pre-eminently concerned with the perfecting of God's purpose in and through him. This is a scriptural and practical approach to becoming a student who is meet for the Master's use.

Primarily this book is for the new student entering into higher education, one who will be leaving shelter of home environment, entering into new environments and making new acquaintances, and being called upon to make decisions.

The book begins by insisting that "a student plus" has a purpose in living and this purpose touches every area of life. It talks about integrating, classroom education, residence experience, Christian service, student employment, extra curricular activities and all other influences with the student's personal development and vocation.

The book presents a good scriptural and practical approach to an overall balanced life, balanced emotions and balanced intellectual exercise. A very practical aspect on behavior with a purpose covers the areas of how to be courteous, the importance of it, where to pay attention to courtesy, what the Word of God says about proper approach to the throne of Grace, how to look for and become cultured in the Christian life, how to discriminate and make wise choices in the pursuits that one has for culture, the kind of association one should have as a Christian, the kind of interests one should develop.

Miss Dantuma uses the sharp, clean, clear thinking requirements of journalism and radio to illustrate her insistence that thinking must be with a purpose.

The book also examines motivations for selecting vocation, gives marriage counsel, and relates actions and personality to the Lord.

All in all, the book, "A Student Plus" is excellent for any prospective college student and is a must for any freshman enrolled in a Christian school of higher learning.

ERNEST BEARINGER

Winona Lake, Indiana

ALUMNI NEWS

ERNEST ARLOFF '49 and his wife Jane write from Andhra Pradesh, India, where he is teaching in the Davidson Memorial Bible School: "This year, our third in the school, we have a student body of 32, the largest for several years. This includes ten families..."

JACK CHURCHILL '49 and family left for Argentina for another period of service on March 16. While on his emergency furlough, he helped WALTER HAAG teach in an interdenominational Bible Institute in Tijuana, Baja California, Mexico, the first semester of the school year.

JAMES MARSHALL '49 writes from Rio Cuarto, Argentina: "We just finished the annual conference. The theme of the conference was based on the parables of Matthew 13...The offering after paying all expenses was sufficient to add over 6,000 pesos to the National Workers Fund."

ROY AND RUTH SNYDER '49 report from Bouca in the Central African Republic: "Dry season is the time for visiting the chapels in the various villages; to preach the Word of God and to encourage the believers. This has been our work for the past three months... In one village there has been a spirit of indifference for years, but through the faithfulness of the preaching of God's Word and much prayer, we're seeing results. The Lord is blessing!!"

SIBLEY EDMISTON '53 writes: "At present I am teaching at the Bible Institute of Baja (Lower) California at Tijuana B.C. The school was organized in February of 1959. We have ten Mexican Brethren students. Six of these are scheduled to graduate this May."

WILLIAM FOSTER '53 reports the birth of Elaine Marie on March 5. Congratulations! Dr. Foster is Chairman of the Department of Theology at the Baptist Bible Seminary, Johnson City, N.Y.

RUSSELL IRWIN '54 and his wife Phyllis are ministering in Bach Hospital in Abbottabad, West Pakistan. They write: "One of our causes for praise is a high school teacher who during the summer came to the Lord here at the hospital. He had first accepted Christ in India 12 years ago but after 6 months he again went back to Islam. After what he confessed were 12 very unhappy sinful years, he again came into the fellowship with the Lord in a wonderful way, and in the months since that time he had proven the most promising convert we have had contact with in this country."

PAUL GOOSSEN '55 is serving as pastor of the Hutterthal Mennonite Church in Carpenter, South Dakota. The church is busy planning a Sunday school addition to accommodate their 24 classes.

DON HOCKING '55 and his wife Betty are leaving Bangui the last of June for their first furlough. They write: "We are hoping to see many of you while we are there, to tell you more of our experiences, and to thank you for your gifts and prayers."

ERNEST AND LOIS LEE '55 write from Vietnam: "Truly, the Lord does hear us before we call. This past month, the Lord provided us with the funds to purchase a transistor radio...How we are looking forward to hearing the Back to the Bible broadcast and the Old Fashioned Revival Hour... And as we think of our own hunger to hear the Word of God how it presses upon us the urgency of getting the Word into the "mother tongues" of the tribes people of Vietnam..."

NORMAN ROHRER '56 writes: I'm currently managing editor of World Vision Magazine, Pasadena, California, and do some free-lance writing on the side. Each month I put together the Gospel Call Magazine for the Eastern European Mission, edit the monthly news magazine of Chinese For Christ, Inc., and write news for the Child Evangelism Magazine. I also write the foreign news of the Evangelical Press News Service."

DALE BROCK '57 has been ministering to eight ships while in port at San Diego, Calif. "While in port, I try to keep in touch with the men of the other ships as well. These ships are so scattered: some on maneuvers; some in repair; some docked in port and some in the stream, that transportation and communication is sometimes a problem."

HARRY DAVENPORT '57 is teaching English at East Irondequoit High School in Rochester, N.Y., and is also attending the University of Rochester for a Master's degree in education.

VERNON DUERKSON '57 writes from the Grace Bible Institute, Omaha, Nebraska: "Again another year of extensive travel throughout the U.S.A. and Canada has composed my schedule. Evangelistic meetings, student solicitation, youth work, as well as solicitation in regard to the financial program of the school, comprise the activities."

JOHN MIESEL '57 and his wife Jan report their safe arrival in Belgian Congo. They write: "John is already teaching four afternoons a week in French at Gov't Agricultural School about three miles from here. He has religion courses and a course called "Education Sociale and Civile" which entails the teaching of etiquette, etc. Jan has started her study of Swahili."

RAY PIERSON '58 and his wife Winifred are planning to be on their way to Korea on May 15. They are going under the Evangelical Alliance Mission.

GLENN SAUNDERS '58 is pastoring two churches in the "Lima-land" area of Ohio. He writes: "We are happy to report that the Lord has been blessing with a few souls throughout the year. We had eight come to trust the Lord during our revival meetings in the month of February."

ALLEN WHEELER '58 and his wife Ellen are with the Africa Inland Mission Home in New York City. "We applied many months ago to the A.I.M. for work in Tanganyika Territory, East Africa. When an opening at the headquarters was offered to us, we felt the Lord would have us come here. Since October 15th we have served as host and hostess at the mission home in Brooklyn."

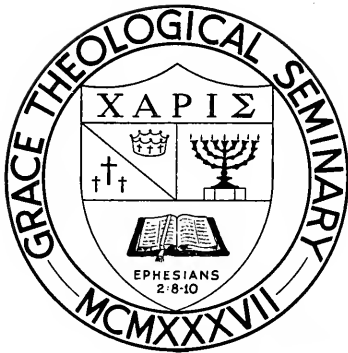
KEITH BINKLEY '59 and his wife Carol are Youth Directors at the Christian Fellowship Church of Hammond, Indiana.

EDMUND LEECH '59 and his wife Virginia are now ministering in Aiea, Oahu, Hawaii. They are in a housing development of some 400 homes in Waimaulu, and are holding meetings there.

FRED PATTON '59, director of the Victory Center for Service Men in Washington, D.C., writes: "As we look back on 1959, our records show 739 decisions of various kinds; of these 639 were for salvation. We praise God for over 600 souls snatched as brands from the burning and 110 others making other spiritual decisions, which brings the total since 1944 to 16,886 decisions."

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GRACE JOURNAL

A PUBLICATION OF GRACE THEOLOGICAL SEMINARY
Winona Lake, Indiana

FALL 1960

Vol. I

No. 2

GRACE JOURNAL

A publication of Grace Theological Seminary

VOLUME 1

FALL, 1960

NUMBER 2

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GRACE JOURNAL is published three times each year (Winter, Spring, Fall) by Grace Theological Seminary, in cooperation with the Grace Seminary Alumni Association.

EDITORIAL POLICY: The editors of GRACE JOURNAL hold the historic Christian faith, and accept without reservation the inerrancy of Scripture and the premillennial view of eschatology. A more complete expression of their theological position may be found in the Statement of Faith of Grace Theological Seminary. The editors, however, do not necessarily endorse every opinion that may be expressed by individual writers in the JOURNAL.

SUBSCRIPTION RATES: \$2.00 per calendar year (beginning 1961); single copy, 75c.

ADDRESS: All subscriptions and review copies of books should be sent to GRACE JOURNAL, Box 397, Winona Lake, Indiana. Second-class postage permit pending.

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MODERN GALATIANISM

CHARLES C. RYRIE

President of Philadelphia College of Bible

President McClain, members of the Board, faculty, honored graduates, students, and friends of Grace Theological Seminary and Grace College. Commencement is quite properly an occasion when we think of deserved congratulations for past accomplishments and the challenge of the future which faces you graduates. Five or six years from now it will be most interesting to observe what your classmates have done. Some will be completely forgotten, and should you meet such an one on the street or in a church you will find yourself groping for the name. Some, even in that short time, will be rocketed into places of leadership. Many will surprise you--one way or another. That quiet student who sat next to you may be greatly used of God, and that fellow or girl to whom you never gave a first, let alone a second, glance might even be your husband or wife. Yes, in five or six years a lot can happen.

It was so in Galatia 2000 years ago. Without championing or even considering the North and South Galatian views, we may rightly surmise that five or six years had elapsed between Paul's previous visit to those churches and the writing of the Galatian letter. Could it be that those trouble-free congregations had so quickly and so thoroughly been infected by the contagious teachings of the Judaizers? Indeed they had, and the error which we call Galatianism had not only poisoned those churches in that day, but by its very existence has exposed the church in every generation to the same plague. And it is to this disease in its modern forms that I wish to direct your attention tonight. Modern Galatianism--what is it? what are its symptoms? and how can it be prevented or cured?

If there is one thing that I insist of my students, it is that they define terms. We are very lazy and hazy about this in Christian circles today. Lest I be guilty of addressing you on Galatianism without ever defining it, may I propose a definition at the very start. Galatianism is any action of the flesh which hinders spiritual progress (5:7). "Ye did run well"--that's progress. "Who did hinder you"--that's a reference to the Judaizers with their appeal to the flesh. "That ye should obey not the truth"--that's the terrible outcome. Anything that stems from the flesh and hinders spiritual progress is a form of Galatianism. "Having begun in the Spirit, are ye now made perfect by the flesh?" What is the flesh? It is not some entity within--some coarse, rough, hairy, ugly brute of a man who lives inside you and who is always fighting with that new nature represented by that tall, handsome, and, of course, blonde man. The flesh is the capacity to be self-controlled, to be uncontrolled by the Holy Spirit, and it encompasses all that has been made old by the presence of the new nature. The manifestations of the flesh conceived in this sense are not necessarily in filthy evil ways, but often in approved but evil ways. This was true in the case of the Galatians. They were not guilty of grossly immoral sins; rather, other fleshly sins had hindered their spiritual progress.

What were these sins? In other words, what are the symptoms of Galatianism? I suggest three. The first is a false intellectualism. In the Judaizers' case it was an attempt to compromise the

This address was delivered at the twenty-third annual Graduation Service of Grace Theological Seminary, June 2, 1960.

gospel with Judaism. On this Paul pronounced a curse because it affected the heart of the gospel, and in its ramifications it appealed to the mind of the flesh. A similar false intellectualism has invaded evangelical circles today. A fleshly mind can impede spiritual progress more quickly than anything. Total depravity extends from the neck up as well as down. I am not placing any premium on ignorance. If ignorance is preferred then I have been and am now wasting much of my life. But intellectualism is not necessarily wisdom. It is one thing to have knowledge; it is quite another to be wise.

This fleshly, puffed-up attitude toward knowledge has three characteristics in our day. The first is: find some "good" in neo-orthodoxy and quote it. This will prove that you are a scholar, and of course this is not a difficult criterion to meet. For instance, listen to this quotation from Emil Brunner. "Herein is the essence of true salvation that God reconciles to Himself and makes atonement for you who are separated from Him by sin. It is just that which was effected through Jesus Christ and His atoning death. Through Him and in Him has God broken down the barrier raised by our guilt, and has once linked us to Himself in peace and reconciliation, so that if we believe on Him the Atoner we are no longer estranged from God but at one with Him. That my friends, is the gospel of Jesus Christ. Because that atoning event took place in Him and through Him alone--and not through Rama, Krishna, Buddha, or Mohammed--therefore He is the Saviour and His name the only name whereby we must be saved."¹

That sounds pretty good, doesn't it? And doesn't my use of this prove me to be a great scholar? Far from it, for if I cannot relate this quotation to the whole Barthian system and point out how this isolated statement fails to present accurately the whole of Barthian soteriology, then I am hardly a scholar. The true scholar is the one who knows the facts, and who can weigh critically and use accurately the meaning of those facts. This is more than knowledge, although that is included; it is also the right use of knowledge.

The second characteristic of false intellectualism is this: make your explanations elaborate and complicated. I do not mean to imply that people should not be made to think. It is often good to have to use a dictionary when you read a book. Nor do I mean that everyone will understand everything you say or write. But I do mean that a scholar is one who can express himself plainly; for he who can explain something most simply is the one who knows it most thoroughly. Our Lord was the supreme example of this; and while it is true that all did not understand His sayings, they were nevertheless spoken plainly. "A sower went forth to sow." "I am the door." "I am the vine." "I am the resurrection." "In my Father's house are many mansions." "Love your enemies." Present-day scholarship often stands in sharp contrast to this simplicity. Strive, dear graduates, to be able to explain the Scriptures so that the Juniors and Intermediates can understand. Then the adults will be able to follow too.

The third characteristic of false intellectualism is this: be constantly rethinking everything. Again I do not want to be misunderstood. It is good to stretch your mental muscles. It is sometimes profitable to re-examine even some of those things which these faithful teachers have taught you. But always to be in a state of mental flux and to be rethinking not peripheral things but basics leads to self-deceit and self-aggrandizement, if not heresy. Listen to the testimony of one evangelical: "In the year 1898 a minister contributed (to a certain journal) a series of papers. I was a young man of only 23, and therefore, of course, was very well informed: so I pointed out some matters in which the minister was in error... With (certain) views (of eschatology) and with those alone, my mind had been nurtured and saturated from infancy; hence the shock I received from the minister's state-

ments. But I very soon saw that he was right...This was the commencement of an honest and independent testing of all I held...That same year and the next year were momentous in my spiritual development and education. The Father of mercies, in love and wisdom, moved His child into a higher class and set more advanced lessons. I shall mention only one matter. I discovered at once the immeasurable superiority of the RV over the AV."² And so on. How history repeats itself! Be thankful you can enter into the labors of other men. It is no commendation to be ever learning and never able to come to a knowledge of the truth. Preach with conviction, not confusion.

These are the characteristics of false intellectualism, and this is the first example of modern Galatianism.

The second symptom of modern Galatianism is self-promotion. This was at the heart of Judaizing. Those men desired to make a fair show in the flesh. They gloried in the flesh, and in promoting themselves through their converts they avoided persecution and obviated the need for any self-sacrifice. This kind of self-promotion finds its counterpart today in those Christians and Christian workers who seek to climb the social or ecclesiastical ladder.

Of course the Christian is to assume social responsibilities, but nowhere do the Scriptures teach that we should grasp after social standing. Our Lord went about doing good, and the servant is not greater than his Master. Good works and culture are desirable in their proper places. However, too often Christians try to make an impact on the society in which they live either for culture's sake itself, or in order to promote their own social standing in the community, or to keep from being a social outcast. We hold no brief for boorishness, and there is no excuse for ill-mannered Christians, but whatever culture or position is given us should be used not to promote self but to promote the message of the saving grace of Christ. You who are going into secular professions, beware that Satan does not sidetrack you in this way.

In the ecclesiastical realm, Christian politics is frequently a big thing. Spiritual payola is not uncommon. Now, it is my observation that this politicking is not limited to denominational circles but is often found in interdenominational and independent groups as well. I am not suggesting that you graduates cultivate an independent cockiness, but I am reminding you to seek the leading of the Lord and not the luxury of position. Like Philip and the eunuch, like Paul and Ananias, like Peter and Cornelius, you and those to whom you should minister should be brought together by the leading of the Holy Spirit. Your job is to be faithful to Him in your present responsibility.

The third characteristic of the Galatian error was a warped emphasis on certain doctrines. Granted, the doctrines were important, but it is always risky to major on a distinctive. That which is good may become evil spoken of, and in the process your flesh will convince you that this is your calling and that you alone are God's prophet of truth in this 20th century. In reality you will be little more than a 20th century Galatian whose flesh has hindered your own spiritual progress.

You will not misunderstand me if I mention some distinctives on which you might be tempted to major in the years of your ministries. These are doctrines which, unlike the original Galatian error, are Biblical and necessary, but concerning which it is easy to lose proper perspective. Independence, denominationalism, Calvinism, separatism, dispensationalism, ecumenism, premillennialism, and a very popular one today, love everybodyism. Shun not to declare the whole counsel of God, but let not your good be evil spoken of.

These are the characteristics of modern Galatianism--false intellectualism, self-promotion, and warped emphasis. If anyone could have promoted his knowledge, his position, or his distinctive doctrines, Paul could have. He was thoroughly trained in the secular and sacred, he was an apostle, and one who was independently chosen, and he certainly knew all the in's and out's of Christian theology; but in one sweeping statement he puts all these in their proper places in comparison with the real purpose of his ministry. This statement of his is at once the preventive and cure for any kind of Galatianism. And, incidentally, even at this late point, it is my text. Listen to it carefully. "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Do you know what it is to glory? To glory is to show off. Last winter in Philadelphia our basketball team was playing an overtime period to determine the winner of a tied game. As a matter of fact it was a second overtime, and we were ahead by two points with less than a minute to play. Our boys had the ball, and, on orders from the coach, were stalling. Suddenly, to everyone's amazement, one of our fellows shot--and missed. After the game I asked the coach what on earth had possessed that fellow to shoot just then. He replied that he was a "glory hound" wanting to show off in front of his girl who was sitting in the stands at that end of the court. (By the way, we won the game anyway.) To glory is to show off. To glory in the cross of Christ is to show off the death of Christ. How do you do this? In two ways. First, by your open, aggressive, and Spirit-led witness. The world lost in sin needs men and women in all walks of life to show off the death of Christ, not their knowledge, not their positions, and not their emphases. The second way you can glory in the cross is by exhibiting the fruits of your co-crucifixion with Christ spoken of in this verse. In other words, a godly life shows off the cross. Dead to the world and alive to God--this is holy living. For all of its advances, wisdom and culture, the world more than ever needs a Saviour. Men need to hear the message of the cross of Jesus Christ through your active witness and they need to see it through your holy life. The verse literally reads, "As for me, be it not to glory save in the cross of our Lord Jesus Christ." As for me, Paul says, this is my purpose in life. As for me. And as for you?

DOCUMENTATION

1. Emil Brunner, The Great Invitation and Other Sermons (Philadelphia: The Westminster Press, 1955), p. 110.
2. G. H. Lang, The Revelation of Jesus Christ (London: The Paternoster Press, 1948), p. 12.

THE RELEASE OF HOMICIDES FROM THE CITIES OF REFUGE

A Critical Monograph on Numbers 35:25

Abridged by the Author

WARREN DRIVER

Assistant Professor

Grace College

"And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil" (Num. 35:25).

Why were the homicides who were detained in the cities of refuge released upon the death of the high priest? The reason why this event of religious interest in Israel should be the terminus of the slayer's confinement, as indicated in Numbers 35:25, has elicited a variety of explanations. First, however, the ancient customs regarding kinsmen and the procedure in cases of homicide must be ascertained.

In some ancient eastern civilizations if a man were slain by another man, the duty of avenging him lay as a sacred obligation upon his nearest relative. In the Biblical record the next of kin is called a go'el, the active participle of ga'al meaning "to deliver," "to redeem," "to buy back." Oehler describes the go'el as "that particular relative whose special duty it was to restore the violated family integrity, who had to redeem not only landed property that had been alienated from the family (Lev. 25:25ff), or a member of the family that had fallen into slavery (Lev. 25:47ff), but also the blood that had been taken away from the family by murder."¹ The go'el in the last named capacity is almost inevitably known as go'el haddam, "the redeemer of blood." The Authorized Version translates this duty as "the avenger of blood," but Trumbull points out that the mission of the go'el haddam under the Old Testament law was not vengeance but equity. He was not an avenger, but a restorer, a redeemer, a balancer.²

Genesis 9:6 expresses generally the precept that he who sheddeth man's blood, by man shall his blood be shed. The first indication of the redemption of blood is to be found in Genesis 27:45. The words of Rebekah, "Why should I be deprived also of you both in one day?" mean that if Jacob were slain by the hand of Esau, then Esau would be slain by the redeemer of blood. We cannot be certain how long blood-redemption existed among the people, but it is clear from II Samuel 14:6-11 that it was still in existence and in full force in David's time. The performance of the duty itself was probably regulated by the closeness of the relationship and corresponded to the duty of the redeeming from bondage (Lev. 25:49) and to the right of inheritance (Num. 27:8).

The order in which the nearest relative was considered is given in Leviticus 25:48-9; first a brother, then an uncle or an uncle's son, and after them any other relative. While God Himself would avenge the blood that was shed (Gen. 9:5), He withdrew its execution from subjective caprice and restricted it to cases of premeditated homicide or murder. But to whom or where was the unintentional homicide to flee? The cities of refuge were instigated for this express purpose.

The directions for the institution of the cities of refuge are to be found in Numbers 35:9-34. These are the fulfillment of the original promise God had given in Exodus 21:13 that He would appoint a place for a man who should unintentionally slay his neighbor to which he might flee from the "redeemer of blood." These cities were available to both the children of Israel and also the foreigners and settlers who were dwelling among them (Num. 35:15). Levitical or priests' towns were selected for all these free cities. Jamieson explains:

This was partly because it was to the priests and Levites that the people would all look for an administration of justice and partly because these cities were the property of Jehovah. It was no doubt felt that they would be the most suitable and impartial judges and that their presence and counsel would calm and restrain the stormy passions of the blood avenger.³

The number of cities was fixed at six; three were to be "on this side Jordan," and three "in the land of Canaan" (Num. 35:14). The three cities on the eastern side of Jordan were selected by Moses himself; they were Golan in the territory of Manassah, Ramoth-gilead in the tribe of Gad, and Bezer in the lot of Reuben (Deut. 4:41-3). The three cities in Canaan were not appointed until the land was distributed among the nine and one-half tribes; they were Kedesh in Naphtali, Shechem in Mount Ephraim, and Kirjath-arba or Hebron in Judah (Josh. 20:7). The laws governing these six cities are repeated in Deuteronomy 19:1-13 with a special exhortation that they be carried out.

In Numbers 35:24-5 and Joshua 20:4 we find the procedure incumbent upon the manslayer who had fled to a sanctuary city. He was first of all to state his cause before the elders, no doubt at the gate.

The elders were those who, by common consent, were granted a superior position because of their descent, age or ability. They formed a local authority for the transaction of judicial or other business.⁴

The preliminary decision of the elders had to be given in the manslayer's favor before he could be admitted. If the avenger of blood appeared they were not to deliver up the person whom they had received, but they were to hand him over on the charge of the redeemer of blood to the congregation to which he belonged.

The trial then commenced. The manslayer could only be convicted of murder by the evidence of at least two witnesses. One witness could not only be more easily mistaken than several, but he would be more likely to be partial than several persons who were unanimous in bearing witness to one and the same thing. Also, the judiciary was not ecclesiastical in this instance, but the people themselves were in charge. The intentions of the manslayer had next to be determined; the criterion regarding the determination whether the homicide was guilty or not will be dealt with at length later on. If the manslayer was declared a murderer, the elders of his city were to have him turned over to the avenger of blood (Deut. 19:11, 12). If the manslayer was declared innocent, he was to be escorted to the nearest city of refuge to which he had fled and remain within the confines of that city until the death of the high priest. If he decided to leave the city of refuge before that time, the redeemer of blood could take hold of him and slay him outside the borders of the city, and "he would not be guilty of blood." (Num. 35:27) However,

after the death of the high priest he might return "into the land of his possession," that is, his hereditary possession (Num. 35:28) without the redeemer of blood being allowed to pursue him any longer.

The problem, then, is: Why were the homicides who were detained in the cities of refuge released upon the death of the high priest?

VARIOUS INTERPRETATIONS WITH EVALUATION

The Expiatory View

This view is held by those who would explain the release of the manslayers at the time of the death of the high priest by assigning expiatory or atoning value to this significant event. They point out that human blood has been shed, though inadvertently, and demands expiation (cf. Gen. 9:5,6; Num. 35:33). God in His mercy made provision for cities of refuge so that the offender could flee the wrath of the redeemer of blood. The blood of the homicide was not required to be shed because he had not sinned willfully. Inasmuch as the release of the homicides was coincident with the high priest's death, great value is placed upon the death of the high priest himself. Keil states:

The death of the high priest had the same result in a certain sense, in relation to his time of office, as his function on the day of atonement had had every year.⁵

Great emphasis is placed upon the appositional clause in Numbers 35:25 which refers to the high priest "who has been anointed with the holy oil." Keil holds that this definitive clause makes this viewpoint "unmistakably evident," and "it would appear unmeaning and superfluous on any other view."⁶ He further elaborates this point by saying:

This clause points to the inward connection between the return of the slayer and the death of the high priest. The anointing with the holy oil was a symbol of the communication of the Holy Ghost, by which the high priest was empowered to act as mediator and representative of the nation before God, so that he alone could carry out the yearly and general expiation for the whole nation, on the great day of atonement. But as his life and work acquired a representative signification through this anointing with the Holy Ghost, his death might also be regarded as a death for the sins of the people, by virtue of the Holy Ghost imparted to him, through which the unintentional manslayer received the benefits of the propitiation for his sin before God, so that he could return to his native town, without further exposure to the vengeance of the avenger of blood.⁷

The strength of this view is supposed to be enhanced by the fact that its tradition goes back to the earliest days of church history. Keil points out that many of the Rabbins, fathers, and earlier commentators maintain that the death of the high priest was regarded as expiatory. Both the Talmud and Mekilta agree with Philo in holding this view, and they are followed in general by Jewish commentators. Some modern commentators who would concur with this view are Barth, Gossman, Lange and Williams.

The word kipper whose primary meaning is "to cover" is usually found in the piel and constructed with be'ad, le, and 'al meaning "to expiate an offense" or "to make atonement for an offender." The word "atone," then, is a translator's attempt at interpreting the meaning of kipper. This word, however, has been seized upon and used in a theological sense to express the entire work of Christ upon the cross, and it is used to represent the work of the lamb of God taking away the sin of the world. The New Standard Dictionary defines the meaning of expiation thusly: "The active means of expiating, or of making reparation or satisfaction, as for offense, or sin; the removal of guilt by suffering punishment; atonement, or an atonement."⁸ In its Old Testament usage, atonement is thought of as a covering for sin while expiation deals with reparation or satisfaction for wrong done, although both have to do with removal of guilt for sin. Although "expiation" is not to be found in the Authorized Version, it is used as a translation of kipper in Numbers 35:33 (ASV) in the sense indicated above. Commentators use "atonement" and "expiation" as synonymous so the writer will regard them as such and view them in their Old Testament sense.

Although several commentators hold the Expiatory View, Keil clearly is the chief representative with the others merely following his lead. He goes back to Genesis 9:5 which asserts generally the precept that he who sheddeth man's blood, by man shall his blood be shed. This fundamental truth is based upon the idea of man's being created in the image of God, and murder being primarily a transgression against the Creator and Lord of human life (Gen. 9:6). The shedding of blood pollutes the land and to allow the blood of man to go unexpiated amounts to defiling the land (cf. Num. 35:33-4). The explanation that appeals to those holding this view is that the high priest, who has received a representative significance due to his anointing, satisfies the demands of the law himself when he dies. The similarity between this function of the high priest and the "heavenly One, who through the eternal (Holy) Spirit offered Himself without spot to God, that we might be redeemed from our transgressions, and receive the promised eternal inheritance" is often pointed out.⁹

Numbers 35 clearly delineates between two kinds of killing in reference to which the avenging of blood is commanded; verses 16-21 describe willful murder while in verses 22-3 accidental homicide is discussed. In verses 16-21 two kinds of activities are described as murder. Verse 16-18 is a case where one strikes another in such a way that death may be seen as the probable consequence; that is, if an iron instrument were used, such as an ax, hatchet, or hammer; or a stone "which filled the hand" meaning no doubt a stone large enough to kill someone; or a wooden instrument, a thick club or a strong wooden instrument, the suspected person was to be declared a murderer. "The suspicion would rest upon anyone who had used an instrument that endangered life and therefore was not generally used in striking."¹⁰ Verses 20-21 give a case where one has hit another in hatred or threw at him lying in wait, or struck him with the hand in enmity, so that he died. In this case the means by which the actual murder is effected is immaterial. He is declared a murderer in both instances; and if he flees to a city of refuge, the elders of the city are to have him thrown out and delivered over to the avenger of blood (cf. Deut. 19:11, 12). In this instance even the altar couldn't protect (cf. Exod. 21:14). Clearly, such a premeditated act is a sin committed "with a high hand," i.e. defiantly and deliberately; the law provides no opportunity for a sacrifice (cf. Exod. 21:12, 14; Num. 15:30-31).

On the other hand, the law provided for six cities of refuge in order to shelter the one who had slain a man not out of enmity from his heart. Numbers 35:22 and Exodus 21:13 cover the case in which hurt was not intentional, while Deuteronomy 19:4 deals with inadvertent or unintentional manslaughter. An example of the last mentioned case is given in Deuteronomy 19:5 where a man accidentally kills his neighbor in the forest while chopping wood when the head of the ax being used slips off and strikes his neighbor so that he dies. The action on the part of the manslayer in this case would be the same for anyone who sinned "unwittingly." He was to bring a she-goat one year old, without blemish, and the animal was to be made a sin-offering for the sin which had been committed. After the atonement had been made, the offender was promised that he would be forgiven (cf. Lev. 4:27-31; Num. 15:27-28). That accidental homicide is classed and treated as sinning "unwittingly" or "through error" and is definitely stated as such in Numbers 35:11 and Joshua 20:3,9.

An example of an atonement to be provided for an untraced murder is to be found in Deuteronomy 21:1-9. If a man be found murdered in the open country, and there be no indication who the murderer is, the elders of the city who are nearest to the spot where the corpse was found are to procure a heifer which has never been used for any work. They are to take it to a running stream, and having there slain it in the presence of the priests, to wash their hands over it. At the same time they solemnly avow before God that their city is guiltless of the murder and entreat Him to forgive His people for the crime that has been committed in its midst. "Blood innocently shed defiles a land or people until some recognized atonement be offered for it."¹¹

The writer concludes that the homicide who is admitted into a city of refuge would have made atonement for the blood which he had shed inadvertently and which had defiled the land of His God; this would have been made in the manner as specified in the law as stated above. This would, of course, render the Expiatory View as unnecessary. Lange's contention that "the great event of the death of the high priest covers with respect to God a mass of sins which have risen from ignorance or mistakes"¹² is nullified and completely out of order. The errors of the Expiatory View need now to be exposed and answered.

As already noted, Keil asserts that the death of the high priest was regarded as expiatory unmistakably from the addition of the qualifying clause, "who has been anointed with the holy oil." The instructions for the preparation of the holy oil are to be found in Exodus 30:22-38. The specifications for the ingredients that are to make up this oil are in verses 23-25; the tent of meeting, the articles that are included in the tent, and finally Aaron and his sons are instructed to be anointed with this preparation. Verse 31 says, "and thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations."

Similar qualifying words or clauses relating to the high priest are to be found interspersed throughout the Pentateuch. For the phrase "the anointed priest" see Leviticus 4:3,5,16; 6:22. See Leviticus 21:10,12 and 16:32 for such clauses as "who shall be anointed" and "upon whose head the anointing oil is poured" etc. Gray states, "Occasionally and chiefly, as here (Num. 35:25) when no reference has been made by name to the person intended, more distinctive terms or descriptions are used; these most frequently refer to the distinctive anointing of Aaron and his successors"¹³ (cf. also Exod. 29:7,29; Lev. 8:12). Weinel considers such passages to be additions, while Gray calls them "redundant definitions." It seems to the writer that the addition of

qualifying words, phrases or clauses is used by the writers of the Old Testament to point out that which is distinctive and most significant concerning the man or his office. Compare Jeroboam I, for example. "Jeroboam, the son of Nebat, who made Israel to sin" is repeated over and over again. Later wicked kings were described often as "walking in the sins of Jeroboam" or "following the sins of Jeroboam" or "departing not from the sins of Jeroboam." That for which Jeroboam was chiefly remembered was his defection from Jehovah worship and the leading of subsequent kings in an idolatrous direction. Such a literary custom would explain the presence of such a phrase in Numbers 35:25.

Unquestionably the significance of the phrase under discussion is that the anointing of the high priest set him aside in a special way to carry out the functions incumbent upon his office. This is clearly evident in Exodus 30:30 where we read, "and thou shalt anoint Aaron and his sons, and sanctify them, that they may minister unto me in the priest's office." Keil gives an excellent statement of this fact:

The anointing with the holy oil was a symbol of the communication of the Holy Ghost, by which the high priest was empowered to act as mediator and representative of the nation before God, so that he alone could carry out the yearly and general expiation for the whole nation, on the great day of atonement.¹⁴

Unger broadens the anointing to cover prophet, priest, and king; and he gives references to show that the coming of the Spirit in connection with the office and the anointing are closely related.

Kings, priests, and prophets were anointed with oil or ointment...oil was a fitting symbol of the Spirit, or spiritual principle of life, by virtue of its power to sustain and fortify the vital energy; and the anointing oil, which was prepared according to divine instructions, was therefore a symbol of the Spirit of God, as the principle of spiritual life which proceeds from God and fills the natural being of the creature with powers of divine life. The anointing with oil, therefore, was a symbol of endowment with the Spirit of God for the duties of the office to which a person was consecrated. (Lev. 8:12; I Sam. 10:1,6; 16:13,14; Isa. 61:1)¹⁵

The addition of the clause "who was anointed with the holy oil," therefore, has to do with the setting aside of the high priest for his priestly functions, being a symbol of the endowment of the Spirit of God. Of course, the death of the high priest was hardly a duty of the office to which he was consecrated, and the above interpretation of this clause would exclude the Expiatory View.

The proposition of a man other than the God-man, Christ Jesus, being offered in any sense as an atonement for sin presents a startling innovation, to say the least. As Watson puts it, "Although many of the Rabbins and fathers held this view as to the expiatory nature of the high priest's death, there is absolutely nothing in scripture or reason to support it."¹⁶ The high priest himself could not become an acceptable atonement for the sins of anybody, including himself. Although he was to be one who had no physical blemish (Lev. 21:16-24), yet, being a descendant of Adam, he had a sinful nature. We find provision for a sin-offering to be made for Aaron and his sons when they were consecrated to the priesthood (Exod. 29:10ff), and on the yearly day

of atonement the high priest was to "make atonement for himself and the people" (Lev. 16:24). This utterly refutes the contention of Philo that "the high priest was immaculate and sinless."¹⁷ Of course, it is impossible to speak of an atonement without the shedding of the blood as the value of the sacrifice was due to the life of the victim being shed. Needless to say, the high priest was not offered up as a sacrifice when he expired. His only hope was the substitutionary sacrifices which were made on the yearly day of atonement for himself and the people which looked forward to that day when the Lord Jesus Christ, the Lamb of God, who would with one offering perfect for ever them that are sanctified (Heb. 10:14); but in the meantime the high priest would have to pay the penalty binding upon all mankind, "the soul that sinneth, it shall die."

Keil, in attempting to bolster his position, maintains that many of the Rabbins, fathers, and earlier commentators regarded the death of the high priest as expiatory. The writer has been unable to find any comment whatsoever from the Anti-Nicene or Post-Nicene fathers and has traced the modern commentators who hold this view as far back as Keil himself. Quite evidently, this view dates back at least to Philo and has come down to the present time as a part of Rabbinical theology. Ginzberg says:

The phrase, frequently recurring in the Talmud, 'the death of the high priest atones' (Mak. 11b) really shows that, according to the opinion current among the Rabbis, the chief factor was the death with its atoning power. This is easily explainable from the point of view of rabbinical theology, since in general the death of the pious acted as an atonement for Israel...and the death of the high priest all the more possesses power of atonement.¹⁸

The practice of Keil and his followers of using extra-Biblical sources and Jewish tradition to support their view is precarious to say the least. The writer emphatically rejects this view as being unbiblical and foreign to the doctrinal teaching of the atonement as set forth in the Scripture.

The Typical View

The commentaries that set forth this suggestion are divided somewhat in their emphases; one would call the death of the high priest directly a typical atonement while the other would say that the high priest's death held a general typical significance in looking forward to the day when Christ, the great high priest, would release those captives from sin who trust in Him. The typical atonement position, although possibly traceable to Keil, is set forth by Ellicott in the following eloquent manner:

As the high priest, by reason of the anointing with the holy oil, became qualified to act as the representative of the nation, and in that capacity acted as their mediator on the great day of atonement, so the death of the high priest assumed a symbolical or representative character, and became a type of that great High Priest who, through the eternal Spirit, offered Himself without spot to God, and who by His death made a propitiation for the sins of the world. Thus, as by the death of the Jewish high priest a typical atonement was made for the sin of the Israelitish manslayer, and he was restored thereupon to "the land of his possession" amongst his brethren, so by the death of our

High Priest they who have fled for refuge to lay hold of the hope set before them, are restored to the inheritance which had been forfeited by sin, and made joint heirs with Christ of those mansions which He has gone before to prepare for those who love Him.¹⁹

Others who concur with the typical atonement view are Keil and Gossman.

Those who would see a general typical significance in the death of the high priest reason something like the following elaborate statement from The Bible Commentary:

The High Priest, as the head and representative of the whole chosen family of sacerdotal mediators, as exclusively entrusted with some of the chief priestly functions, as alone privileged to make yearly atonement within the Holy of Holies, and to gain, from the mysterious Urim and Thummim, special revelations of the will of God, was, preeminently a type of Christ. And thus the death of each successive high-priest presignified that death of Christ by which the captives were to be freed, and the remembrance of transgressions made to cease.²⁰

Others who concur with this view are Ainsworth, Barth, Benson, Butler, Clarke, Edersheim, Wordsworth, and James M. Gray.

In regard to the subject of types, there are two schools of thought as to what constitutes a type. Bishop Marsh is the representative of the older school and set forth his famous principle in his Lectures on the Criticism and Interpretation of the Bible where he held that a type is only a type if the New Testament specifically so designates it to be such. Ramm says regarding this tenet:

This is a very strict principle and was advocated to curtail much of the fanciful and imaginary in typological interpretation. Because it is a stern and precise formula it has exerted to great influence on theological thought. Many Protestant exegetes if not adhering to the very letter of Marsh's principle certainly follow it very closely.²¹

Needless to say, such a view would immediately negate the possibility of any kind of typical view regarding the death of the high priest as there is nothing to be found in the New Testament relevant to this event. Such an outlook is the safest possible position and the writer is greatly prone to adhere to this view; however, it is a position taken largely in reacting from the abuse of a good thing. This is not always a healthy outlook and may rob us of precious truth.

Such men as Glassius, Fairbairn, Terry and others would go along with Marsh in saying that the New Testament is the point of departure in typological studies; but they insist that Marsh did not dig out the full teaching of the New Testament on the subject. Glassius propounded the view that types were of two sorts, innate and inferred. An innate type is a type specifically declared to be such in the New Testament. An inferred type is one which has no specific designation in the New Testament, but its existence is justified by the nature of the New Testament materials on typology. Fairbairn would say that the Old Testament and New Testament contain the same basic system of theology; they run side by side like two parallel rivers. Their parallelism is indicated by occasional channels or types which connect them. These channels or types are possible only because the two rivers run parallel. The Marshian principle for him fails to realize that other channels may be cut through which are not specifically named in Scripture; otherwise the rela-

tionship of the two testaments is rather mechanical.²²

The fact that Aaron as the high priest was a type of Christ is clearly attested to in the book of Hebrews. Unger presents the following summary of the high priesthood of Aaron and Melchisedek, which is substantially the view presented in the Scofield Bible:

Aaron as high priest is a type of Christ. The functions, dress and ritual connected with the high priest's anointing are minutely instructive of the Person and work of Christ as a Priest. Although Christ is a Priest after the order of Melchisedek (Psa. 110:4; Heb. 5:6; 6:20; 7:21), He executes His priestly office after the pattern of Aaron. The order is expounded in Hebrews, chapter 9. Death often disrupted the Aaronic priesthood; therefore, Christ is a Priest after the order of Melchisedek as "King of Righteousness" and "King of Peace" and in the perpetuity of His priesthood.²³

Scofield makes the following odd comment:

The contrast between the high priesthood of Melchisedek and Aaron is only as to person, "order" (or appointment), and duration. In His work Christ follows the Aaronic pattern, the "shadow" of which Christ was the substance (Heb. 8:1-6; 9:1-28).²⁴

However, even though the Aaronic priesthood is set forth in the New Testament as typical of Christ, not every facet concerning the high priest necessarily has a New Testament counterpart. Ramm wisely points out an imperative caution which should be exercised in deciding what is typical:

Great care must be taken to lift out of the Old Testament item precisely that which is typical and no more. There are points of pronounced similarity and equally so, points of pronounced dissimilarity between Christ and Aaron or Christ and Moses. The typical truth is at the point of similarity. One of the cardinal errors in typology is to make typical the elements of dissimilarity in a type.²⁵

We must, therefore, in all fairness examine those areas which are divergent in order to ascertain whether we should declare the death of the high priest as being typical of Christ's death.

The Typical Atonement View, which evidently finds its origin in Keil's writings, is based squarely upon the Expiatory View. Keil states:

But inasmuch as, according to this view (Expiatory View), the death of the high priest had the same result in a certain sense, in relation to his time of office, as his function of the day of atonement had had every year, the death of the earthly high priest became thereby a type of that of the heavenly One, who, through the eternal (holy) Spirit, offered Himself without spot to God, that we might be redeemed from our transgressions, and receive the promised eternal inheritance (Heb. 9:14, 15).²⁶

The writer rejects this view as being untenable and holds that the arguments propounded in refuting the Expiatory view immediately negate the possibility of a typical atonement. It is im-

possible to discuss the word atonement without having the necessity of efficacious blood being shed. Lange, who regards the death of the high priest as a "peculiar method of atonement," helps to refute his own position in pointing out a glaring weakness in the typical atonement view by saying:

Still we must emphasize the fact that this dynamic or moral efficacy of his (high priest's) death is not mentioned among the definite types of the Old Testament, and could not be so mentioned, since the death of the high priest was not always edifying.²⁷

Watson points out what has already been emphasized in the discussion under the Expiatory View; namely, that the expiation provided for under the sacrificial system of the Mosaic law was pertinent only as far as the functions of the office of the high priest were concerned, and was entirely inefficacious regarding the person himself. He says:

All the expiation, moreover, which the Mosaic law provided for was ceremonial. If the death of the high priest was efficacious only so far as his functions were, then there could be no atonement or appearance of atonement for moral guilt, even that of culpable homicide for instance. The death of the high priest was therefore in no sense a type of the death of Christ, the whole meaning of which lies in relation to moral, not ceremonial, offenses.²⁸

Although a goodly number of commentators see the death of the high priest as foreshadowing the death of Christ, in effect they are advocating the same thing propounded by the advocates of the Typical Atonement View. They fail to see one of the most glaring points of divergence between the death of the high priest and the death of Christ; namely, that Christ didn't die as the high priest. This is positively stated in Hebrews 8:4; "Now if he (Christ) were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law." We must remember also that there was a high priest functioning under the Mosaic economy while Christ was on earth; and, besides, Christ could not have received His anointing as a high priest as He was of the tribe of Judah. Christ didn't assume His high priestly functions until a divinely appointed time subsequent to His ascension. Such points of difference force the writer to reject any typical view put forth regarding the significance of the death of the high priest. Habershon holds that there must be either a New Testament passage giving authority to call something a type or some expression or analogy which indicates the antitype. She states: "We cannot state with certainty that anything is a type unless we have some warrant for doing so."²⁹

The writer is loath to divest the Bible of typical truth when such is present to bless and instruct in the things of the Lord; nevertheless, the attempt by the advocates of this view to find typical significance in the death of the high priest does violence to the entire study of typology.

In the final analysis, it is the opinion of the writer that as far as the problem with which we are confronted is concerned, no typical view can offer a satisfactory explanation as to why the death of the high priest released the homicides from the cities of refuge. We must seek somewhere else for an immediate reason why the Lord God settled upon such a unique feature. Patrick, after affirming that "it (the death of the high priest) might represent our deliverance only by the death of the Son of God," reverses himself saying:

...of which many great men looked upon this as a type or shadow; though it must be confessed, there is not the least signification of this in the New Testament. And since the great expiation, which the high-priest made every year on the day of atonement, did not procure such men their liberty, I cannot look upon it (the release of the homicides) as the effect of the high-priest's death, but only as that which followed upon it, by virtue of this law.³⁰

The Grief-stricken View

This view explains the release of the homicides from the cities of refuge in terms of the extreme sorrow which was supposed to swallow up all personal regrets and resentments occasioned by the high priest's death. The impact of such a national calamity is supposed to have so overcome and shocked the avengers of blood that they would naturally have forfeited any future hostility toward innocent manslaughter. Jamieson clearly propounds this view:

But the period of his (the manslayer's) release from this confinement was not until the death of the high priest. That was a season of public affliction, when private sorrows were sunk or overlooked under a sense of national calamity, and when the death of so eminent a servant of God naturally led all to serious consideration about their own mortality.³¹

Other commentators who rely solely upon this view or incorporate it into their overall explanation are Lowth, Lange, Matthew Henry, and Scott.

Unquestionably, this view can be traced back to the 12th century Jewish Rabbi Maimonides. His eloquent explanation is as follows:

It (the city of refuge) is a prudent charity to the manslayer, and to the relations of him that was slain; for by this means the manslayer was kept out of the sight of the avenger of blood, who might have been tempted, some time or other, to fall upon him, if he had come in his way: but by long absence his anger might be mitigated, at least by the death of the high-priest, the most excellent of all other persons, and most dear to every one in the nation. Which made the public grief so great when he died, that men forgot their private resentments: for nothing could fall out more grievous to all the people than the death of the high-priest, which swallowed up all other grief. (More Nevoch. par. iii. cap. 40).³²

In setting forth such a view, Maimonides departs radically from the traditional rabbinical theology. Although all Jewish commentators have an extremely high regard for the person of the high priest, Ginzberg curtly disregards this view with the following words, "Maimonides' explanation that the death of the high priest was an event that moved the entire people so much that no thoughts of vengeance could arise in the avenger of blood, conforms as little to the spirit of the early rabbis as to that of the Bible."³³

There is no question but that this view is foreign to the Scriptural passages dealing with the cities of refuge. Moreover, the question of retribution performed for blood having been shed was not based upon an enraged temper or even family honor; but the avenger of blood was required under the Mosaic law to requite the blood that had been shed by shedding the blood of him who had shed the blood (cf. Num. 35:33). Oehler succinctly states the matter, "The avenging of blood becomes a divine command; it is not merely a matter of honor, but a duty of religion."³⁴ It is because the protection of the integrity of the family is also at stake that the incumbent to redeem the blood shed is chosen from the nearest kin. There is no question but that feelings would soar as the result of blood being shed and revenge would be apt to be taken "while the manslayer's heart is hot" (cf. Deut. 19:6). The whole point of the cities of refuge was to protect the manslayer who slew his neighbor "unwittingly" and "was not worthy of death" (cf. Deut. 19:6) before injustice was performed from an uncontrolled temper. (Compare the needless blood feuds that are to be found among the Arab tribes even to this day.)

Maimonides' contention that the long absence of the manslayer might mitigate the anger of the avenger of blood is open to grave doubts. A lapse of time could cause such resentments to be abated and often forgotten, but in some cases we can be assured that the initial heat of revenge could eat at the heart like a canker so that it became more inflamed instead of subsiding. We must remember also that there was the possibility of the high priest dying the day after the acquittal of the homicide so that the memory of the event would yet be fresh in the mind of the redeemer of blood. Some of the commentators have wondered at the equity of this law whereby one man might be separated from his family for many years while another for but a few months, weeks, or even days. The basic point is that the provision set down by the law hinged upon the death of the high priest himself, and God in His wisdom and grace had provided a refuge for the innocent manslayer.

We can be assured that the death of the high priest, while no doubt causing a period of public grief, would not change the heart of a man set upon revenge. Moreover, the homicides had to be declared innocent before they could be admitted to the cities of refuge in the first place. We must assume that they would have made an atonement provided for their action and consequently satisfied the demands of the law. The only possible legal way in which the avenger of blood could seek vengeance upon the homicide would be if the homicide forsook the protection of the city where he had been instructed to stay. Then the avenger of blood could slay the manslayer, if he chose, and "not be guilty of blood" (cf. Num. 35:26-28). Actually we cannot even assume that every redeemer of blood carried such resentment in his heart in view of the fact that his relative was slain "through error." The fatal weakness of this view is that if such a phenomenon were even possible it describes the supposed result of the death of the high priest and does not explain what significance is inherent in the law itself which effects the release of the manslayers; actually, it explains nothing.

The Administrative View

The writer regards this view as the true solution of the problem. This view regards the administrative term of the high priest as constituting a definite epoch which is terminated at his death. The cases of the homicides in the cities of refuge are so vitally incorporated into the administrative life of the high priest that their cases are expunged from the record and considered as null and void upon his decease. Savile states the matter thusly:

One thing all knew respecting the anointed high-priest, viz. that he was the head and representative of the whole community in matters pertaining to life and death; and as some limitation would evidently require to be set to the restraint laid on the manslayer, the thought would naturally commend itself to the people to make responsibility for an accidental death cease and terminate with the death of him who stood nearest to God in matters of that description. In the general relations of the community a change had entered in that respect, which touched all interests, and it was fit that it should specially touch those who had been casually bereft of the freedom of life.³⁵

Higher critics of a certain type take this view, as they look on the passages regarding the institution of the cities of refuge, as being a late development coming from "the Document P." They see a gradual conflict between civil and priestly interests, with more and more influence accruing to the high priest until he had become the political as well as the religious leader of the people. McNeile in the Cambridge Bible of Schools and Colleges says:

The high priest was the head of the religious affairs of the Jewish church, and rose, in the popular estimation, to a higher importance than the civil governor who was appointed by a foreign power. So that "unto the death of the high priest" would have almost the same force that the words "until the death of the reigning sovereign" would bear today.³⁶

Other commentators holding this view are Aarton, Dummelow, Genung, Henry, Patrick, Reihm, and Winterbotham.

In this view, the duration of the high priest's office is treated as the cessation of an epoch where certain questions that have remained open are to be regarded as now settled. Baudissin uses Numbers 35:25,28 as verses which indicate that "the high-priestly dignity is clearly thought of as conferred for life."³⁷ At the death of the high priest, therefore, a completed period of the theocratic life is effected, and all of the cases which have detained the homicides in the cities of refuge are considered as null and void. The manslayers are permitted to return to their inheritance without fear of coercion from the avenger of the blood and a new period in the life of the nation begins with the inauguration of the next high priest. This is the singular secular authority ascribed to the high priest, and it arises out of his official position as high priest of the land.

The six cities of refuge formed a part of the forty-eight Levitical cities; both Numbers 35:9-34 and Joshua 20:1-9 are joined to passages which record the inheritance of the land as distributed to the Levites. The priests received as dwelling-places thirteen of the towns which were given to the Levites (cf. Josh. 21:4, 10ff). Of course, the priests had no inheritance in the land; they were to be sanctified solely to the Lord and were his portion (Num. 18:20). The priests were partially supported through the tithes of the Levites (Num. 18:26), and the Levites rendered various services in the tent of meeting (Num. 18:31). The Levites would have heard the case of the manslayer when he first arrived at the gate. They would have been in charge of escorting this person to his congregation in order to hear his innocence declared. Finally, they would place the homicide in one of the six Levitical cities where protection would be available from the avenger of blood. The writer feels, therefore, that the close connection both in function and Scriptural context between the priests, Levites and the high priest plus the fact that the nature of

the homicides' detention was a legal issue, makes the connection between the high priest and the cities of refuge a natural and intimate one. Henry states the case emphatically:

The cities of refuge being all of them Levites' cities, and the high-priest being the head of the tribe, and consequently having a peculiar dominion over those cities, those that were confined to them might properly be looked upon as his prisoners, and so his death must be their discharge; it was, as it were, at his suit, that the delinquent was imprisoned, and therefore at his death it fell.³⁸

Patrick also stresses this aspect:

For the high-priest having a great power everywhere, and particularly in these cities of the priests and Levites, over whom he was chief, it is possible that manslayers might be confined here by some act of his authority; which expiring with himself, he was released.³⁹

The significance of the oppositional clause, "who has been anointed with the holy oil" as pointing up the distinctive and official nature of the high priest's calling; namely, that of representative of the people before God has been indicated above. The stress which is laid upon the fact of the high priest's death (Num. 35:28) plus this solemn notice of his having been anointed with the holy oil, seem to point unmistakably to something in his official and consecrated character which made it right that the rigour of the law should die with him.⁴⁰ Henry describes the matter as Actio moritur cum persona - the suit expires with the party.⁴¹

The significant parallel of this situation and the year of Jubilee is mentioned by Winterbotham. He states, "What the Jubilee was to the debtor who had lost his property, that the death of the high priest was to the homicide who had lost his liberty."⁴² Not only did the homicide lose his liberty, but he was deprived of his inheritance for a period of time; perhaps even for the rest of his life. Inasmuch as both the year of Jubilee and the death of the high priest are vitally related to the inheritance of the individuals involved, it seems that this comparison is valid and points to the consistency of the principle behind these laws (cf. Lev. 25 and Num. 35:28).

Those higher critics who can manage to say anything at all constructive regarding our problem after they have labored diligently to prove this law to be post-exilic inevitably adopt this view. Actually, by assigning the high priest the role of the reigning authority in their evolutionary conception, their view of the authority of the high priest is substantially the same as those of us who regard this law as being pre-monarchical. We can, therefore, use with profit the comparison which George F. Moore, shows of the sweeping changes which a reigning monarch might make at the beginning of his administration. He says, "The sojourn in the city of refuge is regarded as a species of exile, a punishment which was removed by a general amnesty at the ascension of the new high priest, the real sovereign."⁴³

The writer concurs with this view which seems to be the most natural and obvious explanation of the problem. The problem is one fundamentally of Jewish jurisprudence in which an administrative change in the high priest begins a new era as far as the cities of refuge are concerned. This statute of limitations is succinctly summed up by Winterbotham: "When he (the high priest) died all processes of vengeance lapsed, because they had really been commenced in his name."⁴⁴

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"DIVINE HEALING" ACCORDING TO JAMES 5

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"C.T. Studd, alone in the heart of Africa except for one young co-worker only twenty years of age, seemed at the point of death. In the darkest hour he recalled this promise. He writes: 'There was but one 'elder' and he was in his twentieth year; no matter, 'One day is as a thousand years.' But where was the oil? Neither salad, olive or even linseed oil did we possess! What's the matter with lamp oil? What, kerosene? Why not? It is oil, and that is all the Book says, and we cannot afford to be narrow-minded. The 'elder' brought in the lamp oil, dipped his finger, anointed my forehead, and then knelt and prayed. How God did it I don't know, nor do I care; but this I knew next morning, that whereas I was sick, nigh unto death, now I was healed. We can trust Him too little, but we cannot trust God too much."

--- Norman P. Grubb¹

For the true believer there is no question either that our Lord healed the sick in the days when He walked upon this earth, or that He will heal in the millennial age as promised in the Word (Isa. 35:5,6; Mal. 4:2, etc.). The question that presents itself to our thinking in these days is whether He heals the sick today, and if so, just what conditions and limitations, if any, are involved.

That our Lord possesses the power to miraculously heal the sick no true believer can seriously doubt. That He wills to do so in our present age is not so universally accepted. Nor is there agreement even among those who believe that God still works such miracles as bodily healing. Tracts, booklets, and books on the subject are legion, revealing many widely divergent views.

That there is so much interest in the subject of "divine healing" is certainly understandable. Is there anything more universal to mankind than sickness and suffering? And if, after all, there is an answer to physical pain and misery, why should we not benefit from it?

The problem that Christendom faces today, however, is that much which is presented to a gullible public in the name of "divine healing" is Scripturally unsound and experientially worse than worthless. Hopes for healing are replaced with feelings of utter despair, and the only ones who seem to gain from these "healing campaigns" are the self-appointed prophets (perhaps better termed "profiteers").

As a dear brother has said, "People are flocking by the thousands and tens of thousands in different cities to adventurers and adventuresses who oftentimes not only rob them of their gold but of that which is far more precious than gold."² And, let me add, who is not cognizant of the multitudes who are held spellbound every week by the drama of "healing miracles" brought right into their homes via TV?

It is not within our present purpose, however, to deal with all the ramifications of the present healing movements. A number of publications are available which effectively answer the claims of the cultists (e.g. "The Modern Tongues and Healing Movement" by Rev. Carroll Stegall, Jr.).

The purpose of this present study, then, is not to duplicate these general studies, but to consider very specifically the subject of healing in light of James 5:13-16. "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

I. VARIOUS INTERPRETATIONS

In order that we might clear the way for a proper understanding of James 5:13-16 we must first consider the various interpretations given to the passage. In doing so we must attempt to be as honestly objective in our evaluation of them as possible. Our judgment must always be based upon the eternal, unchanging Word of God, never upon personal bias or passing feelings. Isaiah 8:20 must be our watchword: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." It is our prayer that He Who inspired James to write the words before us will remove from our thinking both the pitfalls of prejudice and the stumps of unbelief, and show us the precise ground for healing, if any, for our day.

There appear to be at least five primary interpretations of James 5:13-16. These we will term: (1) The Roman Catholic view (2) the Hyper-dispensational view (3) the Pentecostal view (4) the popular or Protestant view (5) the Biblical or symbolic view.

1. THE ROMAN CATHOLIC VIEW

In its interpretation of the passage before us we certainly have what Dr. Gaebelein has called "A revelation of Roman misuse of Scripture."³ Actually we find within these three short verses the basis for two of their most prominent teachings.

Incidental to our study of healing but indicative of their distortion of the Word is the fact that their "Sacrament" of auricular confession to a "priest" is based upon verse 16, "confess your faults one to another." As Luther exclaimed, "A strange confessor! His name is One Another."⁴

It is the Catholic interpretation of verse 14 that we are most concerned with here. Upon this verse Rome has built its doctrine of "extreme unction." This doctrine according to James Cardinal Gibbons, in his book, *The Faith of Our Fathers*, "is a Sacrament in which the sick, by anointing with holy oil and the prayers of the Priest, receive spiritual succor and even corporal strength when such is conducive to their salvation. This unction is called Extreme, because it is usually the last of the holy unctions administered by the Church."⁵

Arthur Pink speaks for many of us when he says, "We have no hesitation in denouncing their (ie., Romanist) perversion as a mere hypocritical pagantry. The 'unction' they use," he tells us,

"must be olive oil mixed with balsam, consecrated by a bishop, who must nine times bow the knee, saying thrice 'Ave, sanctumoleum' (Hail, holy oil), and thrice 'Ave Sanctum chrisma' (Hail, holy chrisim), and thrice more, 'Ave, sanctum Balsamum' (Hail, holy balsam). The members anointed are the eyes, ears, nose, mouth and for the extremities, the reins and feet: in women, the navel. The design thereof is, the expulsion of the relics of sin and to equip the soul for its conflicts with the powers of evil in the moment of death." And he concludes, "one has but to mention these things to reveal their absurdity."⁶

Let us note the passage again. The command does not read, "Is any sinful among you? Let him call for the priests...", but "Is any sick among you? Let him call for the elders..." As Lehman Strauss has well stated in his excellent study of the Book of James, "One need not be a theologian to see the Roman fallacy. The alleged purpose of 'extreme unction' is to prepare a soul for death, while the purpose of anointing in this passage is to restore a sick person to health and preserve life."⁷

2. THE HYPER-DISPENSATIONAL VIEW

There are some hyper-dispensationalists, such as the followers of Bullinger, who declare that the passage has no application to Christians today since it was written by James to the "Twelve Tribes scattered abroad." As one brother has effectively answered, "True, the letter is directed to them; but if every letter were intended only for the group to which it was addressed, what would remain of the Bible for us today? The Corinthians are gone, the Ephesians are gone, and the Collossians; Timothy is gone and Titus is gone. There are no books written to 'The Americans.'"⁸

It may be true, as some have declared, that the book of James, "may confidently be set down as 'the first Epistle to Christians.'" Let us note, however, that it is still "the first Epistle to Christians," who held, according to James himself, "the faith of our Lord Jesus Christ" (James 2:1).

It should also be noted that these Christians of the Dispersion were conscious of the return of their Saviour (cf. James 5:7-8). Indeed, it is in the very context of practical exhortations in view of the "Second Coming" that we find the instructions, "Is any among you afflicted? Let him pray... Is any sick among you? Let him call for the elders of the Church."

Although the question of dispensationalism, hyper-dispensationalism, etc., are too complex for consideration here, these few brief suggestions should show the error of those who, in wrongly dividing the Word of truth, would rob the Church not only of the book of James but much of the New Testament.

3. THE PENTECOSTAL VIEW

This view is that generally held by the so-called "faith healers" of our day. The Pentecostal view authoritatively claims healing for any and all, if they have sufficient faith.

This view, with or without its various attachments and embellishments, is based upon two basic teachings: First, that healing is in the atonement, and second, that God is still bestowing the special "gift" of healing upon certain select individuals. These teachings have been adequately refuted in the studies mentioned in our introduction. We shall not deal with them here.

However, it is necessary for our consideration of James 5 to see whether these teachings are involved here. Dr. A.B. Simpson, who bears certain marks of "Pentecostalism" (cf. his attitude toward "tongues," as well as "healing"), has said that we have in James 5:14, "A distinct ordinance of healing in His name as sacred and binding as any other ordinance of the Gospel."⁹ He, like many others who hold what we have called the "Pentecostal view," groups this text with all other passages on healing and apparently sees it in both the involvement of Christ's atoning death and special gifts.

Let it be noted that that neither is stated or implied in the passage. In fact, the very thing that seems to make this passage distinctive from those in the Gospel accounts is that no room is left for a special gift upon any individual healer. (See the following section on Exegetical Analysis.) Nor can we see the necessity for any atonement for our illnesses, especially since its relationship to any sin is plainly stated to be only in the realm of possibility; i.e., "and if he have committed sins, they shall be forgiven him."

4. THE POPULAR OR PROTESTANT VIEW

Actually there are several variations of interpretation that could find their place under such a heading.

In liberal Protestant circles miracles of any kind are unpopular, and for the most part a passage such as that before us would be totally ignored except, perhaps, to teach the psychological efficacy of prayer in healing troubled minds. And true it is that much that passes as "healing" today is either real cures of imaginary diseases or imaginary cures of real diseases. But this hardly satisfies the text.

There are, of course, some who spiritualize the entire passage and present it only as a figurative picture of the healing of the soul. Such an interpretation leaves one rather cold, and we are caused to wonder whether words have lost all meaning. Should God have wanted to give us specific instructions for anointing and praying for the ill, how could He have said it more plainly than He has in James 5:13-16?

There is also that common view in some Protestant circles that the oil mentioned is the agent, at least in part, of healing and that the anointing with oil was for therapeutic purposes. It must be admitted that oil was often used as a medicinal agent in the days of our Lord. Dr. Gaebelein, among others, points out that "oil was one of the commonest of ancient remedies." He states that "Galen, the famous Greek physician, mentions it; Pliny and Philo refer to it as a therapeutic agent; and it was used in Herod's last illness. In our Lord's parable, the good Samaritan treated the traveler's wounds with oil and wine. On the basis of such evidence," he says, "the inference is drawn that James is counseling the use of medical means along with prayer." However, Dr. Gaebelein would bring us to the conclusion "...to accept it as the full answer to the problem of the passage entails making mere oil the panacea for every form of illness, an obvious absurdity."¹⁰

It should also be noted that were the anointing of oil to be of therapeutic value, it would not be necessary to call the elders of the church, nor should its use be limited to only Christians. Further details in refuting this position will be revealed in the following section on our exegetical analysis. Suffice it to say here, in conclusion, that the word "anoint" (aleipho) does not imply a

"rubbing in" or "massaging" as sometimes claimed. The Greek words translated "anoint" that have such a meaning are chrio (lit. "to rub," cf. Luke 4:18), egchrio (lit. "to rub in" cf. Rev. 3:18), and epichrio (lit. "to rub on" cf. John 9:6).

5. THE BIBLICAL VIEW

Though some may disagree, we have given the term "Biblical View:" to that interpretation which regards the instruction of James 5:13-16 as currently valid; and the anointing of oil as symbolic in purpose, even as the water baptism of a believer and the partaking of the Eucharist are symbolic.

Oil in the Scripture is commonly regarded as symbolic of the Holy Spirit. Anointing, throughout Scripture, was an act of dedication or consecration. Anointing "with oil in the name of the Lord" must certainly signify, then, that complete yieldedness to the infilling of the Holy Spirit that our Lord might have His way in our life, whether in life or in death. If He wills that such a consecrated, Spirit-filled Christian should be healed, that assurance will be given to the elders who pray and they shall have the joy of praying "the prayer of faith" that "shall save the sick."

This view is set forth in greater detail in the two following sections.

II. EXEGETICAL ANALYSIS

In presenting what appears to be the Biblical view of James 5:13-16, I make recourse only to the words of the text and their interpretation as seen by common New Testament usage. Words and phrases of particular import will naturally be considered in more detail than those that have little or no bearing on the question at hand.

1. THE INDIVIDUALS INVOLVED

In considering those to whom the passage is addressed and their particular needs, there are several things that need to be noted from the text.

(1) The provisions for comfort, healing, and forgiveness are restricted, at least as far as this passage is concerned, to those who are Christians. As already pointed out, James is written to those of the household of faith. And, in verses 13 and 14 James specified "is any among you afflicted? Let him pray...is any sick among you? Let him call for the elders..." In both verses the en humin, translated "among you," specifies and limits these provisions to the brethren.

(2) It is to be noted in these same two verses that there are two categories of need and two slightly different means to be used in procuring the answer to those needs. In verse 13 reference is made to those who may be "afflicted." In verse 14 the concern is for those who are "sick." The first of these two terms is the translation of the Greek word kakopathei, whereas the second is the Greek word asthenei. According to The Expositor's Greek Testament, kakopathei "refers perhaps rather to mental worry or distress while asthenei refers to some specific bodily ailment."¹¹ Note that the word translated "afflicted" in verse 16 is also so translated in verse 10. The suggestion seems to be that if any among the Christians are suffering any form of mental anguish they are to seek the answer from the Lord through the privilege and provision of prayer. In seeing the distinc-

tion made here, it may be worthy of noting also that for the "afflicted" the responsibility of prayer is their own, whereas the "sick" are told to call for the elders who will pray for them.

(3) It seems evident that those who are to call for the elders (verse 14) are rather seriously ill. The Greek word astheneo means literally "without strength" but in New Testament usage it is seen to refer especially to those in critical condition. In Luke 7:1-10 the word is used of the Centurion's servant who, according to verse 2, was so ill that he was "ready to die." It was also used of the nobleman's son who was "sick at Capernaum" and also "at the point of death" (John 4:46-47). In John 11 the word is used three times in this form to describe the serious condition of Lazarus, so serious that it resulted in his temporary decease. We find the word also used in Acts 9:37 where we read of Tabitha (Dorcas), that "she was sick, and died." And twice it is used of Epaphroditus (Phil. 2:26-27), of whom we are told "indeed he was sick nigh unto death." The final usage of the word astheneo in the New Testament is that found in our text. Certainly James spoke of illness of a critical sort.

To further support the suggestion of the dire need of the one who is sick we can also note in verse 15 another Greek word translated "sick." This word, kamnonta, can be translated to be "sick" or "weary" and often suggests weariness through extreme exertion, exhaustion, etc. According to some Greek scholars, it therefore often implies a bedfast condition. This suggested bedfast condition may also be implied by the Greek word egerei ("and the Lord shall raise him up").

2. THE PROVISION MADE

In examining the instructions and provisions for a Christian who is seriously ill, we must again note several things of importance from the text.

(1) The initiative for any gathering of elders for prayer and anointing is upon the one who is sick. The imperative command proskalesastho is in the middle voice and bears the meaning "to call to oneself." There is certainly no similarity between these plain instructions and the practice of most, if not all, modern "faith healers."

(2) Those to be called to the bedside of the sick one are specifically termed "the elders of the church" (tous presbuterous tes ekklesias).

Incidentally, it may be of interest that The Expositor's Greek Testament suggests that this phrase "points to a developed organization among the communities of the Diaspora, and therefore to a late date for this part of the Epistle."¹²

The principle point of this phrase, for our purpose, is that the ones to be called by the sick person are to be men as indicated by the masculine gender (cf. the prominence of women healers), they are to be from the local church (not itinerating campaigners), and there is to be more than one, as indicated by the plural.

(3) Those who are called to the bedside of the sick one are instructed both to pray over him and to anoint him with oil in the name of the Lord. The Greek word translated "anointing" is aleipsantes. It is actually an aorist participle and could be more accurately translated "having anointed." The only point being, that in practice the anointing apparently was to precede the

praying for the elders.

Incidentally, not only by ancient practice, but according to the text, to be technical, the oil to be used is olive oil. The word used in the text is elaioi, and is obviously related to elaia, the Greek word for an olive tree.

Finally, let us note that the expression "let them pray over him" is just as expressive in the Greek as it is in the English, and that it seems to picture for us a group of men literally bending over the sick one in earnest intercession for his welfare.

3. THE PROMISE GIVEN

Here we see that there is a specific promise given both for the physical healing and the forgiveness of any possible sins.

(1) The promise of healing is not based upon the anointing of oil but upon "the prayer of faith." There must be no mistake about this; no claim is made that the healing power is in the oil. As Lehman Strauss has said, "Actually the 'oil' in James 5:14 would be no different from the muddy waters of the River Jordan into which Naaman was commanded to dip seven times. Naaman was healed of his leprosy in response to his faith and obedience, not because there was any healing power in the waters of Jordan (2 Kings 5:1-14)." ¹³

And even here, as important as we believe the matter of obedience to be, the text does not even say that obedience in anointing with oil shall save the sick. James said "...the prayer of faith shall save the sick."

(2) That "the prayer of faith" is something very specific is indicated by the presence of the definite article. Literally it is "the prayer of the faith." Many regard this faith as a special endowment from the Lord upon those who are praying when it pleases Him to miraculously heal.

(3) Assurance is given that when "the prayer of faith" has been offered, the sick shall be "saved" and "the Lord shall raise him up." The future tense indicates that though it is not said just when healing would take place, it is certain to follow.

(4) The phrase "and if he have committed sins, they shall be forgiven him" indicates two things; First, that there may be a definite relationship between sin and sickness (cf. I Cor. 11:30), and second, that such a specific relationship may not be the case.

III. PRACTICAL APPLICATION AND CONCLUSION

It is the personal conviction of this writer, based upon the study from the Word of God, and supported both by personal experience and the experiences of others, that we have in James 5:13-16 a precious provision and specific instructions for the healing of saints who are sick. Certain it is that God does not always will healing for a given individual at a given time. Obviously, if we could claim healing for a Christian in every illness (as some faith healers do) then none should ever die. Instructions the Lord has given us concerning prayer in I John 5:14 certainly apply here as they do elsewhere; "And this is the confidence that we have in Him, that, if we ask anything ac-

according to His will, He heareth us. " And can we not pray in every instance, not only that His will be done, but that our Lord should give us increased faith.

In practice, the following things can be noted in the order indicated by Scripture and honored in experience.

- (1) The calling for the elders of the church by the Christian who is sick.
- (2) The confession of sin, if any, by the ailing Christian.
- (3) The anointing with oil by the elders in the name of Christ.
- (4) The prayer for the sick one by the elders of the Church.
- (5) The bestowal of faith that God will heal, if it be "according to His will."

It should be noted that despite the teachings of some, nothing is said that would preclude the services of doctors or the use of other medical means to aid in healing.

Just as it has been the writer's experience that God has honored obedience to these instructions, it is also his conviction, that since He knows all things, and doeth all things well, our Lord is not so concerned with all the precise details as with the willingness to follow His Word and comply with His desires. Although it is true that He can and does heal in many unique ways, often without either oil or elders, when we can experience the blessings outlined in James 5, we are made to wonder why we should be satisfied with anything less than complete obedience. And may the "prayer of faith" often be our joyous experience!

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

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4. Gaebelein, op. cit., p. 118.
5. James Cardinal Gibbons, in The Faith of Our Fathers, quoted by Lehman Strauss in James, Your Brother, (New York, Loizeaux Brother, 1956), p. 216.
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GENERAL REVIEW

Events Viewed in the Light of God's Word

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An editorial in the Saturday Review carries an ominous note. It says, "The desensitization of 20th-century man is more than a danger to the common safety...There are some things we have no right to get used to. One...is brutality. The other is the irrational. Both...have now come together and are moving towards a dominant pattern."

Thinking men and women who have also taken the time to observe the dominant pattern in society across the world cannot help but agree with this editorial. There is an increasing tide of brutality spreading throughout the world, violence in the destructiveness of life and property. There is also a growing mania of irrationality and unthinking action permeating the life and conduct of the masses in every country of the globe. But what is even more appalling is the growing insensitivity to these things. The media for mass communication have made information of this growing tide of brutality and irrationality available to almost everyone. And instead of producing revulsion and reaction against these things, it is desensitizing the people to the point of utter callousness.

What does this "moving towards a dominant pattern" mean? Does it mean that any one of the many movements toward which men have been looking for solution for the ills of society is the answer? Does it mean that the two basic and valued possessions of society in general are moving toward that last great holocaust when lost humanity will have become thoroughly ripe for judgment?

This dominant pattern does mean that civilization as such is not meeting the need of the hour. Never has there been so much of civilization as today. It has penetrated into the remote parts of the world. It has touched savage tribes in mountain fastness, in jungle growth, in desert separation. Yet life and truth continue to suffer from growing brutality and irrationality.

Democracy is not the solution. For in spite of the fact that this way of government has been spreading across the world, in the very nations where it has existed the longest, as well as the nations to which it has most recently come, life and truth, the basic pillars of all society, continue to retreat in the face of the rising tide of brutality and irrationality.

Ideologies have not met the need in society. Today two great ideologies are joined in battle to the death: communism and capitalism. Each sounds the praises of its way of life as a solution to the needs of society. But in the face of all this the tragic conclusion stands out before all, that insensitivity toward the growing menace of brutality and irrationality is allowing life and truth to perish from the earth.

Nor is education the solution to the menace that faces society everywhere. In spite of the growing educational facilities in every land around the world, among those who have largest access to its benefits and blessings, the tide of brutality and irrationality continues to grow.

Growing insensitivity to the rising tide of brutality and irrationality is further evidence that religion is not the solution to the problem. Never has there been so much religion of form and ceremony and profession as today. But even in our own land among those who are among the religious by profession, life and truth have fallen to a new low in value.

What, then, does all this mean? Is this a portent of the times in which we live? The writer of this column believes it is. Of days like these the apostle Paul wrote under the guidance of the Spirit, "This know also, that in the last days perilous times shall come" (2 Tim. 3:1-7). An examination of these verses reveals that both life and truth are held in low esteem.

Christ referred to these same things when He said, "And as it was in the days of Noe, so shall it be also in the days of the Son of Man" (Luke 17:26). Genesis 6 explains these words. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (v. 5). Their irrationality in the imaginations of the thoughts was characterized as "corrupt before God" (v. 11), and the brutality of intense wickedness was described as the earth being "filled with violence" (v. 11).

As the editorialist has said, these are things to which we have no right to become accustomed. But humanity is becoming accustomed to them, and the pattern formed by joining of the two points definitely to days in which crisis is bound to come upon the earth. In an atmosphere like these provide, humanity will be prepared for the coming of Antichrist, and wickedness will ripen for the outpouring of the wrath of God.

The dominant pattern coming ever more boldly into view leads one to ask whether there is any hope for men. The answer must be for those who believe the Bible to be God's inerrant word, that there is hope. It is in the coming of the Lord and the establishing of His Kingdom. Truth and peace and life will characterize His reign (Isa. 2:2-4).

* * * * *

Recently there appeared in the editorial columns of a great city newspaper a startling title, "Sawdust Trail Leads Through Midway." The writer of the column discussed his subject as follows: "Recently, a syndicate was formed to buy acreage in that quiet village and to build a \$15 million 'Bible Storyland' which will attempt the astonishing blend of open-air Sunday school, Disneyland and Coney Island carnival concession." He went on to say, "The mere announcement made churchmen wince. But it wasn't until they read the imaginative brochure of Bible Storyland that the wince turned into a full-fledged howl of pain. A committee of 40 religious leaders has charged that the brochure contains 'amazing Biblical interpretations and horrible religious ideas.' The promoters claim their theological amusement center would 'convert thousands, and fill our churches.'"

According to the brochure it will contain such remarkable attractions as a David and Goliath Slingshot Shooting Gallery, where any number of Davids can play. There will be a replica of the Colosseum with a unique hamburger stand in front of which is explained with grisly statement, "We have devised a belated but nonetheless sweet revenge on those hungry beasts (the Colosseum lions) by providing a convenient foodstand just outside. If you are a Christian, revenge will be doubly sweet - the specialty of the house is 'Lionburger.'" While munching lionburger, the little tyke can buy a ticket for a ride through the Garden of Eden, where the prospectus promises he will see "a

very large green snake who seems to be having an animated conversation with a pretty, if somewhat informally dressed young lady." He can take the Mediterranean tour and pass Nero's pleasure island, scene of much revelry lit by the soft glow of burning Christians. He can take the Mesopotamian tour to the top of the Tower of Babel, where, upon reaching the holy-of-holies, the floor drops out from under one and down he goes.

In fact one can take a round trip to heaven on the glory road. As the brochure describes it, "that should be a thrilling experience for people of all ages...a happy character, riding Cloud 9, waves cheerily at us...A group of disconsolate atheists hover alongside, momentarily, to thumb a ride, making rueful comments on their inability to get to Heaven...Presently an angel flies alongside and points the way...As we approach the Pearly Gates, St. Peter signals to a brace of cherubs who open the gates with a flutter of wings. Alongside our course we see signs advertising 'Angel food Cake,' 'Harp Repairs,' etc....The Pearly Gates open. It's inky dark. A voice says, 'The eye has not seen, the ear has not heard,' and so forth. You don't suppose we could show you what Heaven is like. End of ride. Everybody out."

The writer of this column has no idea of the identity of the forty religious leaders who protested this imaginative scheme. They were undoubtedly liberal in their theological viewpoint. Nor does the writer imagine the daily newspaper columnist had any special theological persuasion. But from both of these high horror was the reaction. From those who hold precious and sacred the Biblical record and the deep suffering through which God's people have had to pass, this sort of thing can be regarded as nothing but colossal caricature, the effect of which will not be conversions. It will merely carry the present trend in the lowering of spiritual values to the utterly ridiculous, thus making it impossible for men and women to discern between the genuine and the spurious. This is merely a part of the prophetic picture of these times, "Having a form of godliness, but denying the power thereof" (2 Tim. 3:5).

BOOK REVIEWS

LIFE IN THE SON. By Robert Shank. Westcott Publishers, Springfield, Missouri, 1960. 380 pp. \$4.95.

According to the author's preface, this book deals with "the perseverance of the saints", or what is today more popularly called "eternal security." As to his own viewpoint, the author describes himself as "one whose study of the Scriptures led him to abandon a definition of doctrine he once cherished." Thus, with commendable candor, the reader is warned in advance what to expect.

The Introduction is written by William W. Adams of Louisville Southern Baptist Theological Seminary. Although he does not (at least, "at this time") endorse the thesis of Mr. Shank's book, Prof. Adams nevertheless praises both it and the author almost extravagantly. He thinks it a very wholesome thing that the author, a Baptist pastor, "remains free to challenge and reject a basic doctrine which long has been traditional among Baptists" (p. XIII).

The first three chapters present some excellent material on salvation by grace, God's free gift of life, and eternal life in Christ. In the title of chapter IV the central question of the book is raised: "Can Eternal Life Be Forfeited?" The remainder of the volume, for the most part, is devoted to an examination of various Biblical passages for the purpose of proving that true Christians not only may lose regeneration and eternal life, but also that some have actually suffered such a loss. Among these alleged cases, Mr. Shank puts Judas (p. 179), and also Saul of Tarsus (p. 313), the latter, however, having been saved a second time on the Damascus road. In two of the five appendices certain views of Lewis Sperry Chafer and John Calvin are briefly examined. The final appendix is reserved, rather surprisingly, for an inadequate treatment of a number of the strongest Biblical passages favoring the doctrine rejected by the author.

In developing his argument, Mr. Shank found it necessary, of course, to deal with two classes of Biblical testimony: first, the warnings of God against sin; and, second, the promises of God to the saved. Obviously, any serious consideration of these matters inevitably becomes involved in the wider problem of divine sovereignty in relation to human responsibility and freedom. The author's struggle with this problem is nothing new in the long history of theology and interpretation. The problem has been handled narrowly in two ways: (1) Some have affirmed the divine promises at their face value, and sought to modify or explain away the warnings; (2) others have affirmed the warnings at their face value and tried to modify or explain away the promises. Mr. Shank's book appears clearly to have elected the second method of interpretation. In the reviewer's opinion, the better way is to affirm without modification both the promises and the warnings at their face value; to deal with intellectual problems strictly within the context of such affirmation; and to acknowledge with humility that, after all is said that can be said, there will be no complete rationalization of the mystery of God "whose judgments are unsearchable and his ways past finding out" (Romans 11:33).

The book should be commended for its insistence that all Christian doctrine must be settled by an appeal to Holy Scriptures; for its emphasis upon the reality and importance of the solemn warnings of the Bible; for its protest against the easy-going antinomianism found too often in popular orthodoxy; and for its earnest appeal to all professed Christians to examine anew their own lives in the clear light of the Word of God. On the other hand, no small number of readers will seriously question many interpretations set forth by the author. It seems apparent also that he has not thought his way through the theological problems raised by his viewpoint.

Although the book begins with the assertion that the question under discussion "need not be made a test of fellowship" (p. 31), no one can read its contents carefully without gaining an impression that here is a theological question with far-reaching implications which involve basic truths of the Christian faith—even the nature of God Himself. The author seems to realize that his book has not dealt adequately with some of these doctrinal involvements, for he promises another book which will deal with Election (p. 292). Certainly, the view of election set forth in the present volume is far from clear and leaves some crucial questions unresolved. For example (p. 300), Mr. Shank affirms that "the elect will persevere in faith and grace to final salvation," and "God knows who they are...from the beginning." Yet on page 366 he writes that "the certainty of election and perseverance is with respect, not to particular individual men unconditionally, but rather with respect to the ekklesia, the corporate body..." Now these two statements seem (to the reviewer) to be wholly contradictory. However, the latter statement appears to represent best the author's real view of the matter, for in his own conclusion (p. 301) he writes: "subjectively, the individual is elect only as he perseveres." Also, he argues (p. 366) that "God's eternal purpose in grace" is "certain" only with respect to the Church, "the corporate body." But with respect to the individual, the fulfillment of the divine purpose is "contingent."

Mr. Shank seems to forget that the Church is not an abstraction: it exists only through its members. If the final salvation of the individual members is not certain, then the ultimate fate of the Church must also be uncertain. It can hardly be argued that God elects some persons to compose the Church, but not who they are to be. The problem cannot be escaped by the device of falling back on the divine Foreknowledge and making Election depend on man's choice and actions. As a matter of fact, if God, from the beginning, "knows who" the

members are to be (p. 300), then their eternal salvation is certain. Otherwise, a part of God's knowledge is not true. In the Biblical order of things, men do not become elect by perseverance; they persevere because they are foreknown and elect. Perseverance is an effect rather than the human condition of election, as Mr. Shank seems to imply.

In order to maintain his doctrine of the complete autonomy of the human will apart from the divine sovereign will, Mr. Shank tries to find this principle in the atoning work of Christ. Most of us would doubtless agree that the moral testing of our Lord was very genuine, that He chose the path of Calvary with unreserved voluntariness, and that in no sense was He coerced in doing what He did. But many will not agree with the author of Life In The Son when he writes that avoidance of the cross by Jesus was a "real possibility" (p. 250), nor with his argument that such a decision would not "have constituted sin" (p. 249). The Eternal Son came to do the will of God (Heb. 10:7), and the death of the cross was in that will (Heb. 10:10; Phil. 2:8). Any failure here certainly would have been a violation of the divine will. Mr. Shank gets himself into theological trouble by failing to see at Calvary a perfect blending of the Father's divine sovereignty and our Lord's personal voluntariness. As He Himself said concerning His life: "No man taketh it from me, but I lay it down of myself... This commandment have I received of my Father" (Jn. 10:18). "He humbled himself... unto death" (Phil. 2:8). But He was also delivered to Calvary "by the determinate counsel and foreknowledge of God" (Acts 2:23). Theology runs into error only when it attempts to force these two principles into a rigid either/or. It is not otherwise with the salvation of the elect.

In his not infrequent appeals to the Greek original against the English version, the author draws some dubious conclusions from correct points of grammar. This appears in his treatment

of I John 3:9, "Whosoever is born of God doth not commit sin...and he cannot sin, because he is born of God." First, he correctly renders the Greek present tense of the verb "sin" by "practice sinning" (p. 94). Thus John is saying that anyone born of God not only does not "practice sinning," but that such a one "cannot" practice sinning, because he is born of God. This would seem to be perfectly clear; but to let it stand would overthrow the entire thesis of Mr. Shank's book. Therefore, in order to change the impossibility ("cannot") of I John 3:9 into a possibility, he appeals to the perfect tense of the two Greek verbs translated "born" in the text. For several pages here the argument is not easy to follow (pp. 94-100), but the conclusion is clear enough: properly assuming that the perfect tense refers to a past act with results which continue to the present time, Mr. Shank then sharply disassociates the present results from the past act (the latter being, of course, the divine work of regeneration--"born of God"). Thus, instead of the present results flowing as effects from the new birth, he reverses the order and turns the divinely caused effects into human conditions necessary to maintain the divine work of regeneration. To use his own words:

"It is evident therefore that the circumstance, 'cannot practice sinning,' is not presented as an inevitable consequence of the new birth, but as an essential condition governing the continued realization of the new birth in the individual" (p. 95).

The above paragraph fairly represents the central error running through the entire book. The question is not how the Christian ought to live: there should be no disagreement as to this. The real point at issue is whether the "good life" is sustained by God or by man; whether Christian virtue is the product of divine regeneration or a condition man must meet in order to perpetuate his regeneration. I doubt that the author sees this clearly.

Mr. Shank speaks at length (pp. 164-183) and quite harshly of the many who sincerely believe that the warnings (as well as the promises) of the Bible are used by the Holy Spirit effectively as moral and spiritual means whereby true believers are kept from that willful practice of sinning which would otherwise result in the soul's perdition. He thinks this viewpoint is "tragic," "folly," "absurd," "abortive," "bankrupt," and "barren presumptions engendered by theological sophistry." In this connection, he declares that "most aspects of Calvinism enjoy the sanctuary of the purely academic, in which realm it is perhaps possible to contrive some sort of apology for almost any hypothesis" (p. 171). Assailing the position of Dr. G. C. Berkouwer, he challenges this eminent theologian "to make it a matter of public record whether he actually experiences sincere alarm" at the warnings of the Bible (p. 167). To this challenge, Dr. Berkouwer doubtless might retort by asking Mr. Shank whether he is presently experiencing genuine Christian assurance. But such exchanges settle nothing.

Finally, according to the author of Life In The Son, those Calvinists who hold fast alike to the reality of both the promises of eternal security and also the warning of sin and wrath to come, may be likened to "the barefoot boy with boots on" who "stood sitting on the grass" (p. 169). I do not think Mr. Shank would expect any reply to this sort of argument.

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PROPHECY INTERPRETED. By John P. Milton. Augsburg Publishing House, Minneapolis, 1960. 52 pp. \$2.75.

This book consists of four essays by the professor of Old Testament at Luther Theological Seminary in St. Paul. The book reflects an orthodox Lutheran viewpoint, is warmly evangelical in tone, and the author obviously holds a high view of inspiration. The purpose as stated in the preface is "to state and to illustrate what

the author believes to be such (needed) fundamental evangelical principles of interpretation of Old Testament prophecy."

The first essay, "Prophecy in an Age of Fear," by far the longest, is an exposition of "these fundamental principles of interpretation," and the author suggests that there are eight: (1) Historical Contemporaneity ("we must begin our interpretation always with the working hypothesis that the first significance of a prophecy is as a message for the prophet's own day"); (2) Covenant Background (a basic idea throughout the book, in that "the whole prophetic message, whether it concerns sin, judgment, or salvation, faith, hope, or love, religion, ethics, or history, past, present, or future, is inseparable from the basic faith of Israel in a God of covenant. Every prophecy (italics mine) must be interpreted in relation to the covenant of God with men"); (3) Eschatological Significance ("there is a forward looking or eschatological aspect also to all prophecy"); (4) The Shortened Perspective ("the near and the distant and the constantly recurring events are all blended in one picture, after the manner of mountain peaks and ranges when seen from a distance"). The next two principles will be studied carefully by premillenarians as a clear statement of a divergent viewpoint. In (5) The Fulfillment Greater Than The Prediction ("It is wrong to assume that if we are to claim fulfillment of a prophecy there must be a literal correspondence between the prediction and the fulfillment"), and (6) The Unifying Focal Point ("From the viewpoint of Christian faith this is the most significant interpretative principle of all"), the author describes the non-literal approach to O.T. prophecy. The final two principles, (7) The Double Emphasis in Prophecy, and (8) Eyes on the Goal ("we need to see clearly that God is moving toward the goal of His promise, the full realization of His gracious presence with His people, by acts of judgment and of redemption"), prepares the way for a conclusion which suggests ways in which prophecy should and should not be used in preaching today.

The second essay, "Israel's Biblical Basis for Claiming the Holy Land," is a mild polemic in which the author asserts himself on the side of O.T. Allis as against Wilbur Smith in their recent dialogue in Christianity Today. In answer to the essential question, does Israel in fact have any biblical basis for such a claim? the author, agreeing with Allis, writes, "For the evangelical Christian, who understands the centrality of the gospel in the interpretation of Scripture, and who has some appreciation of the progressiveness of revelation and therefore of the distinctions as well as of the unity between the Old Testament and the New, the answer must be No!" Although the chapter is a good exposition of a contemporary non-millennial viewpoint, the reader will hardly find anything new, e.g. "the important thing is the gospel, not the land; and the blessing of Abraham includes the Gentiles, not only the Jews. The inheritance spoken of is a spiritual, not a material, inheritance."

In "The Time-Dimension of Prophecy," appears the section of the book which the reviewer finds least rewarding. After giving eleven pages to the dimension of the Present ("The prophets may be lifting their eyes to far distant horizons, but they do so from the vantage point of the position in time which God has given to them. Insofar as possible, we who read their messages today should try to take our stand with them where they stood, and to see the promised redemption as they saw it; then we shall be better able to understand the New Testament claim to a fulfillment in Christ as the Redeemer of the world"), and discussing the dimension of the Past in fourteen ("...the positive teaching of the prophets concerning the requirement of God for His people must be understood in terms of the covenant relationship and the covenant terminology"), the author gives only seven pages to the Future, concerning which his findings might be summarized in no more detail than, the Lord is coming back and everything will be all right. In fairness, his own summary suggests "the Time-Dimension of Prophecy: the Present always seen

in light of the Past, and the Future in light of both! the theme of prophetic preaching: the ultimate coming of the kingdom of God in all its universal and spiritual implications in fulfillment of the covenant of blessing with Abraham! the prophetic concept of history: the mighty acts of God, in terms of the judgment-redemption motif and within the framework of the covenant, moving toward a goal."

The fourth essay, "The Prophets as Preachers of the Whole Counsel of God," is worth the price of the book. Milton's thesis is that, in reference to "the whole counsel of God," a definite correspondence is to be found among Jesus, Paul, and the prophets. He suggests that, in all three, there is the necessary revelation concerning God, Christ, and the *Ordo Salutis*. The reader will find great encouragement to read and preach from the prophets. His heart will be warmed ("What a course in Old Testament exegesis He must have given Cleopas and his companions on the way to Emmaus!"), challenged ("We would invite each one to that intimate and familiar friendship with the prophets as men and ministers of God which comes only through faithful reading of the books they have written"), and encouraged ("I for one am frankly of the opinion that we could learn something from the prophets in the way of bold and effective preaching of repentance. We could learn this, that they did not mince words in calling sin by its right name; but also this, that they did not denounce sin as if such denunciation were an end in itself. Sin and grace are set side by side in their preaching. They aim to put the fear of God into the heart; but all the time there are undertones, as you prefer, of tenderly pleading divine love. The repentance of the sinner is toward God; and God is a Saviour, whose own seeking of the sinner gives him grace to turn and to trust").

The fact that the book has no index will limit its use as a reference tool. The bibliography is by no means comprehensive, evidently including only the "working bibliography" re-

flected in this volume. I am sure Milton would not deny that part of his basic thinking has been shaped by A.G. Hebert's The Throne of David, especially his concept of "a clear continuity of theological principle."

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IN THE TWILIGHT OF WESTERN THOUGHT.
By Herman Dooyeweerd. The Presbyterian and Reformed Publishing Co., Nutley, N.J., 1960. 195 pp., \$3.50.

This book consists of a series of lectures delivered by Dr. Herman Dooyeweerd during his tour through the United States and Canada in 1959. Dooyeweerd is Professor of the Philosophy of Law in the Free University of Amsterdam and is well known on the Continent for his new school of Christian philosophy--"The Philosophy of the Cosmonomic Idea." In the Twilight of Western Thought serves as an excellent introduction to this philosophy contained in Dooyeweerd's four-volume work entitled A New Critique of Theoretical Thought.

Although considerably less technical in comparison to his larger work, Dooyeweerd's lectures are not easy reading and require close attention as well as an extensive knowledge of history of Western philosophy. The sub-title of the book, "Studies in the Pretended Autonomy of Philosophical Thought," indicates the central thesis of Dooyeweerd's position--all non-Christian philosophy is invariably dogmatic in assuming the self-sufficiency and autonomy of its philosophical thinking and only a truly Christian philosophy is critical. Dooyeweerd argues that non-Christian philosophies are based on presuppositions which are religious in nature, that the non-Christian absolutizes his own thought or an aspect of creation, and that God is made relative in these systems. "Under the influence of unrecognized absolutizations of theoretical abstractions there arose a diversity

of opposing philosophical views concerning human experience and empirical reality, lacking a truly critical verification" (p. 53). These non-Christian attitudes led inevitably to doubt and skepticism as the history of Western thought amply testifies.

In opposition to the religiously originated "dialectical basic-motives" of Hellenic, medieval, and humanist philosophies, which are forcefully challenged and exposed in the first chapters of the book, Dooyeweerd advocates a biblically oriented philosophy. "The radical biblical basic motive unmasks any absolutization of the relative, and may free philosophical thought from dogmatic prejudices, which impede an integral view of the real structures of human experience. This effect is verifiable since it manifests itself within the temporal experiential horizon, whose structural order has a general validity for every thinker" (pp. 53-54). The Christian philosophical system thus developed by Dooyeweerd is not entirely original but is based largely on the thought of John Calvin and Abraham Kuyper. In that biblically-grounded thinking the cosmos is viewed in all its aspects as ordered by the instituted law of God, the Creator and the Redeemer. It is only on this Christian foundation that Dooyeweerd believes a system of philosophy can be formed whereby the antinomy, paradox, and tension of non-Christian thought will be avoided and the naive experiences of man will not be violated. God provides the norms by which the Christian philosopher is enabled to think in a truly critical and constructive manner.

In the development of his position, Dooyeweerd contends "that the true knowledge of God and ourselves...surpasses all theoretical thought. This knowledge cannot be the theoretical object either of a dogmatical theology or of a Christian philosophy. It can only be acquired by the operation of God's Word and the Holy Spirit in the heart, that is to say, in the religious center and root of our entire human existence and experience. True knowledge of God and self-

knowledge are the central presuppositions both of a biblical theology (in its scientific theoretical sense) and, of a Christian philosophy insofar as the latter has a really biblical starting-point. This implies that the central principle of knowledge of dogmatic theology and that of Christian philosophy ought to be the same" (p. 120). Chapter VII, entitled "What is Man?", carries out this theme, and, in the opinion of the reviewer, best presents the essence of Dooyeweerd's positive contribution to a truly Christian philosophical system.

There are concepts expressed in the course of the lectures, especially in the chapters concerning the relation of philosophy and theology, with which the reviewer cannot agree; but the main thrust of Dooyeweerd's philosophy is certainly one which must be given serious consideration as a possible starting point for a vital and significant Christian philosophy. This book is recommended reading for every individual interested in the development of the Christian world and life view.

J. WORL STUBER

Grace College

DYNAMIC PREACHING. By James W. Clark. Fleming H. Revell Co., Westwood, N.J. \$2.50.

Dr. Clark, pastor of the Second Presbyterian Church of Richmond, Va., was formerly head of the department of homiletics at Princeton Theological Seminary. The burden of his book is to recognize the power of the gospel and to preach the gospel with the dignity and power that its very nature demands.

There are three general headings under which the 127 pages of the book are treated: (1) The Glory of Preaching; (2) The Preacher and his Message; (3) The Supreme Dynamic of Preaching. Each of these is divided into six sub-titles, such as, Preaching's Penetrating

Power, The Preacher's Significance, and Preachers Don't Pray.

The book presents what is evidently the heart conviction of the author, that the Gospel is the most important thing in our world today, and that good preachers can become better preachers and no one need be a poor preacher. "The first duty in our divine commission is to preach the Gospel of Christ."

The book is well illuminated with illustrations of effective preaching, and this ideal is held as being within the reach of all who would be men of God, handling aright the Word of God. A number of the author's experiences are drawn from men who, though of recognized ability in the pulpit, are from the liberal school of theology. One will not agree with all of his theological implications, but on the whole the book will be a real blessing and used of God in making him a more effective preacher of the glorious Gospel of the Grace of God.

W.A. OGDEN

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THE PURSUIT OF GOD. By A. W. Tozer. Christian Publications, Inc., Harrisburg, Penna. 1958. 128 pp., paper.

The Pursuit of God is a book that stirs the heart and arouses spiritual desires. Written by one of America's best-known pastors, it reflects the meditations of his own heart and his own passion for a close walk with God. Yet the book may fairly be called a critique. The average believer's faith is based upon doctrine but all too frequently is divorced from experience. Men "do not know God by personal experience" (p. 50). He declares that "the Bible assumes as a self-evident fact that men can know God with at least the same degree of immediacy as they know any other person or thing that comes within the field of their experience" (p. 50-51). In ten provocative chapters, he pleads that we seek to enter into a knowledge of God by actual experience as did the prophets and saints of old.

The author in no sense depreciates the value of correct theology or accurate Bible exposition. Indeed, he displays a wide theological knowledge as well as an acquaintance with the great saints of the past. But he urges in a forceful fashion that we let our doctrine lead us to a life-governing, daily experience with God.

BORN AFTER MIDNIGHT. By A. W. Tozer. Christian Publications, Inc., Harrisburg, Penna. 1959. 142 pp., paper.

Born After Midnight carries the reader into the same atmosphere as the above volume. This book is composed, however, of thirty-four short chapters bearing such eye-catching titles as, "The Missing Witness," "Faith Dares To Fail," "Are We Losing Our 'Oh!?'", "The Powers That Shape Us." In his gracious but penetrating way, Dr. Tozer lays bare the sin, the superficiality, and the weakness of our corporate and individual Christianity, and issues a clarion call for revival and reality.

Not the least of the virtues of these two little books is their literary excellence. The author is a master craftsman. He knows how to capture the reader's attention at the beginning of his chapter and then drive his point home through the head to the heart.

Every Christian, and certainly every pastor, would do well to have these two volumes on his devotional shelf and consult them frequently in the quiet of the morning watch.

IVAN FRENCH

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DESIGN FOR CHRISTIAN MARRIAGE. By Dwight Hervey Small. Fleming H. Revell Co., Toronto, Canada. 1959, 221 pp., \$3.50.

Believing that "the problems antecedent to marriage deserve a real hearing," Dr. Dwight Hervey Small has aspired to deal with those

problems in a volume entitled "Design for Christian Marriage." In writing he expertly draws source materials from fifteen years of experience as counsellor and lecturer on the Wheaton College campus, from his years as Pastor of the Warren Park Presbyterian Church, Cicero, Ill., and from his intimate family life, there being a wife and two daughters whom he affectionately calls "teachers three"! This volume, while it does not add anything strikingly new to what has been written on the subject of courtship and marriage, does set forth what is already known in a better light. It is evident that the author is well acquainted with both sacred and secular writ on the subject. He uses this knowledge skillfully. The volume will be primarily read and enjoyed by college students as well as spiritual counsellors. It is not a book that would be readily appreciated by the untrained mind.

Two main divisions in the book are entitled: (1) Concepts of Christian Marriage, and, (2) Problems of Christian Courtship. The approach is unique in that the end goal of courtship is considered first. This is logical, for the problems involved in courtship and engagement are all dealt with in the light of the ultimate to be expected in the resultant marriage. The author states that "it is necessary to know what is right before one can know what is wrong." From this premise he develops a very informative and inspiring concept of the related subjects of dating, petting, engagement, sex, and marriage. The entire volume is brought to a challenging summary in the two concluding chapters, entitled "Liberty or Lordship," and "Committed." The theme of writing, applied throughout to all related topics, is expressed thusly by the author: "There are no pitfalls to be feared when life's most important relationship is three-dimensional from the earliest dating days, when Christ is the constant companion, the silent partner....to that consummate day of Christian married oneness."

In the chapter on "Intimacy" the theme is "break through to each other or break up."

Intimacy is here used not in the limited sense of sexual union but in the wider sense of personality and spiritual "oneness." This is contrasted to the non-Christian striving for "togetherness." As believers, husbands and wives can surrender their wills to one will, i.e., Christ's. This raises the marriage above "exploitation" to "creative activity." This quality of a Christ-centered union eliminates the pitfalls of boredom, which are dealt with in a chapter entitled "Mischievous Boredom," the very title of which reveals that the author blames a lack of spiritual purpose as the cause of problems before and after marriage.

The chapter on "All Love Excelling" is worth the price of the volume. The declarations of a wide field of secular writers are brought in to direct correlation or contrast with the teachings of God's Word. The end result is a clear-cut statement of the meaning and implications of true love. Erogenic love is that which is defined as desire "because of," while Christ-centered love is that desire "in spite of." The author presents the love of Christ to the Church as a pattern, defining it as realistic, sacrificial, purposeful, willful, and absolute.

The related subjects of sex and family planning are dealt with in the light of Biblical terminology, namely the "knowing" of a person of the opposite sex. This is described by the author as the complete discovery of the depths of one's own and another's personalities. This leads to the "oneness" that is the essence of marriage. Referring to babies as "blessed burdens," and "coupons attached to the bond of matrimony," it is concluded that all families are planned, either to be small or large. Observing that there is no Biblical statement on the subject of birth control, it is concluded that "it is every child's birthright to be reared by parents who feel that parenthood is a voluntary sharing of God's creativity." He highly recommends "prayer-planning" for families.

Of great value to the unmarried will be a careful reading of the second half of the volume.

On the subject of petting it is concluded that to date for this purpose is "commercializing dates" and is "really the essence of harlotry." Small shows that pre-marital liberty offers "stimulation but not satisfaction," "subject to the moral law of diminishing returns," resulting in frustration, resentment, and hostility. This section is especially good in that it traces the causes behind moral laxity and gives positive suggestions to eliminate the same. Infatuation is described as "haste to mate," while love is presented as "patient preparation for marriage." He elevates courtship to such a high plane in Christ as to describe it as "the Christian ministry of dating."

The author rightly states that "from meeting to mating is a fascinating process." In this volume he beautifully, in language of clarity but purity, describes the Christ-centered ways and means of that process. This book should be a "must" on the reading list of every college student and every counsellor of youth.

KENNETH ASHMAN

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A NEW TESTAMENT WORDBOOK. By William Barclay. Harper & Brothers, New York. 1957. 128 pp., \$2.50.

William Barclay is Lecturer in New Testament Language and Literature and in Hellenistic Greek at Trinity College in the University of Glasgow. He is also a Church of Scotland minister. The thirty-seven word studies which comprise this small volume first appeared as articles in the *British Weekly*. The editor of that publication has written the foreword to this new volume, and comments on the great popularity of these articles, as indicated by the dozens of letters received each week from persons in all walks of life. That is the genius of this book. Any Christian with an interest in the message of the Bible should be captivated by the fascinating comments and illustrations from this gifted writer.

In the Preface Dr. Barclay explains the necessity of word studies when we confront translated material. "Translation from one language into another is in one sense impossible. It is always possible to translate words with accuracy when they refer to things. A chair is a chair in any language. But it is a different matter when it is a question of ideas. In that case some words need, not another to translate them, but a phrase, or a sentence, or even a paragraph. Further, words have associations. They have associations with people, with history, with ideas, with other words, and these associations give words a certain flavour which cannot be rendered in translation, but which affects their meaning and significance in the most important way. This book is an attempt to take certain great NT words and to find out what these words meant to the writers of the NT and to those who read and heard their message for the first time. To do that means seeking to trace the meaning of these words in classical Greek, in the Septuagint, when they occur there, in hellenistic Greek and in the papyri" (pp. 9-10).

In following the principle that "a word is always known by the company it keeps" (p. 70), Dr. Barclay uses numerous illustrations from the classics and the papyri to distinguish similar terms. For example, he shows that the normal Greek word for "covenant" is suntheke, but the NT never uses it. Rather the NT uses diatheke, which means a will or testament. The reason is significant. Suntheke describes a covenant made by two parties on equal terms. However, God's covenant with men is not an agreement arrived at on equal terms. It is entirely God's act of free grace which man cannot alter or annul. Man can only accept or refuse. Hence the best word to describe it is diatheke, for a "will" is the best example of such an agreement. The testator decides the provisions, and the beneficiary cannot alter them.

One helpful feature of this work for pastors and Christian workers is the arranging of the various NT occurrences of the word under dis-

cussion. These groupings reveal the homiletical skill of the author, and are suggestive of the way such studies may be used in sermons and devotional talks.

Occasionally the reader may question an interpretation of the author. When Dr. Barclay states regarding the redemptive price that "it could not have been paid to God because all the time God was so loving the world" (p. 83), some readers will feel that his reason is not adequate nor even a fully relevant answer to the problem.

This illuminating volume deserves a wide circulation, for it is one of the finest of its type.

HOMER A. KENT, JR.

Grace Theological Seminary

MORE NEW TESTAMENT WORDS. By William Barclay. Harper & Brothers, New York. 1958. 160 pp., \$3.00.

This second volume of NT word studies by Dr. Barclay was occasioned by the popularity of A New Testament Wordbook by the same author. It consists of twenty-four discussions of Greek words or word-families, which are reproduced from the British Weekly. The remarkable ability of the author to present in a highly readable manner the subtle distinctions between words through dramatic classical illustrations is the great appeal of this book.

The importance of word studies is forcefully stated in the Preface. "The more I study words, the more I am convinced of their basic and fundamental importance. On the meaning of words everything depends. No one can build up a theology without a clear definition of the terms which are to be used in it. No one can construct a Christian ethic without a close study of the great ethical terms of the New Testament. Christian belief and Christian action both depend on a clear understanding of the meaning of words" (p. 9).

Such key NT words as agape (love), logos (word), parakletos (comforter, advocate), and sophia (wisdom) are considered. In dealing with the words for love, the author discusses four nouns, eros, storge, philia, and agape, and their kindred verbs. Agape is shown to be the primary Christian word for love because it was the only one capable of being filled with the necessary content. Agape involves the mind and will primarily (although of course emotion is also included). This is clearly illustrated by the command to the Christian to love his enemies in order to exhibit a characteristic of God (Mt. 5:43-48). Such love, contrary to natural inclination, must be an act of the will. Since God's love for sinners is a love which seeks the highest good for them, Christian love must do the same. Of course, such love must be Spirit-produced. That is why no one can truly perform the Christian ethic without first becoming a Christian, and Dr. Barclay makes this very clear.

There is an excellent treatment of parakletos. The translation "comforter" is discussed historically, and shown to involve a much wider connotation in the time of Wycliffe and Tyndale than its present restriction to "console." The word always designates someone called in to help in some way. It has a background in Greek law as the prisoner's friend who gave legal counsel to the defendant, testified to his character, and gave encouragement to him (cf. I Jn. 2:1). The verb form also had a military use of exhorting troops as they prepared for battle. Thus it signified a rallying-call, an encouragement of the fainthearted (cf. Jn. 14:16,26; 15:26; 16:7). These illustrations greatly enrich the concept of the Spirit (and of Christ, I Jn. 2:1) as the believer's Paraklete.

This volume is well worth reading by every Bible student.

HOMER A. KENT, JR.

Grace Theological Seminary

THE WITNESS OF THE SPIRIT: An Essay on the Contemporary Relevance of the Internal Witness of the Holy Spirit. By Bernard Ramm. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1960. 138 pp., \$3.00.

Every preacher, teacher, and as many laymen as possible ought to read, study and praise God for this book. Dr. Ramm, professor of Systematic Theology and Apologetics at California Baptist Theological Seminary, has focused attention in this volume on a much neglected aspect of the ministry of the Holy Spirit. He defines the witness of the Spirit as "the touch of the Holy Spirit upon native and resident powers of the soul which had been rendered ineffectual through sin" (p. 84). He proceeds to develop the ramifications of that touch in the many areas of the Christian's life and experience which it affects. Dr. Ramm's discussion always emphasizes the supernatural character of this work of the Spirit. Often the treatment is outstanding and in many places it is stirring. For instance, in discussing the witness of the Spirit (or testimonium as it is designated in the book) in relation to scholarly pursuit he declares: "Scholarship per se cannot be the basis for our certainty of the gospel, for the gospel and the testimonium do not make us professors but Christians. It is not learning or scholarship which enables a man to find the Word of God in Scripture, but the testimonium; and the testimonium is given in terms of the gospel. On the contrary, learned investigations seldom lead to faith or to the dissipation of doubt; rather, they increase the possible places where the Christian faith may be equivocated" (p. 83).

The book opens with an outline of certain necessary historical and theological background material. The heart of the essay is found in chapters 3 and 4. Chapter 3 sets forth the Scriptural evidence for the witness of the Spirit, and chapter 4 relates the ministry to various other doctrines.

As one would expect, Dr. Ramm's theological distinctions are nicely drawn. The book is not only concise and readable, but it is also heartwarming. It will bless the heart of the reader as well as enlighten his mind. It is highly recommended.

CHARLES C. RYRIE

Philadelphia College of the Bible

THE THEOLOGY OF THE MAJOR SECTS. By John H. Gerstner. Baker Book House, Grand Rapids. 1960. 206 pp., \$3.95.

John Gerstner's new volume The Theology of the Major Sects is a handbook, designated to provide ready reference material on the distinctive beliefs of the major anti-Christian sects. The author has as his leading objective "to provide a more theological examination of the sects" than has been done heretofore. The fulfillment of this objective meets an important need on the part of those who wish to gain a true comprehension of these sects. For though there have been many works on the history, peculiarities and operation of the cults, the material is limited which is devoted to the doctrinal aspect of these cults. And after all, though other considerations may be very interesting, the doctrinal viewpoint is supremely important for it will show why each particular sect should be disapproved.

In ten chapters, including an introductory chapter dealing with definition, previous writings on the cults, aims and plan of the book, the author deals with what he considers the major sects. He begins with the sect nearest in thought to catholic Christianity, namely, Seventh Day Adventism, and moves on to consider sects further and further removed from orthodox Christianity. In the following order he considers these sects: Seventh Day Adventism, Jehovah's Witnesses, Mormonism, Liberalism, New Thought, Christian Science, Spiritualism, Theosophy and Faith Healing. In dealing with these sects other

cults are also briefly referred to and evaluated for the author sees definite similarities between those which he carefully analyzes and others which he does not see fit to consider at length.

The chapters are comparatively short and to the point. The material is fully documented showing that the author is well acquainted with the literature in the cultic realm, and enabling the reader to check on the accuracy of the material he presents.

The author has included about sixty-five pages in an appendix which is in several sections and which is one of the most helpful features of the book. In one of these sections there is a table setting forth the traditional beliefs of the church in the realm of Christian doctrine. This provides a basis by which to judge the sects in this respect. Another section provides a table showing the beliefs of the various sects as compared with orthodox Christian belief. There is also a chart confined to one page setting forth at a glance what the various sects which the author has discussed in his ten chapters believe on the subjects of the Bible, God, Man, Sin, Christ, Redemption, the Church and the Future.

Another helpful feature of the work is an alphabetic glossary which briefly explains many of the terms used by the major sects such as At-One-Ment, H.P.B., MRA, and Seance. The book concludes with ten pages of up-to-date bibliographical material.

The writer of this review has recently found this work a very helpful aid in teaching a seminary course in Anti-Christian Cults. He would heartily recommend it as a textbook in Bible Institutes, Colleges and Seminaries and as a splendid guide for other groups who wish to study this subject. It is written in readable style by a scholar of the evangelical viewpoint.

HOMER A. KENT, SR.
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STUDIES IN THE SERMON ON THE MOUNT, Vol. I. By D. Martyn Lloyd-Jones. Eerdmans Publishing Co., Grand Rapids, Mich. 320 pp. \$4.50.

Here is a volume containing one of the most interesting, stimulating, and instructive series of expository messages on the Sermon on the Mount to appear in print within recent years. It is the first of two volumes covering Matthew chapters five through seven, the first volume dealing with chapter five. Herein are thirty sermons preached in Westminster Chapel, London, by this gifted, conservative, English preacher. The spiritual value of this series of messages can hardly be measured in words.

Since the style of these messages is precisely that as delivered to his congregation, it is therefore direct and forceful and simple. The simplicity of style safeguards the reader from becoming entangled with the medium and thus missing the message. Its directness makes the reader feel that he himself is being addressed and thus confronted with the responsibility of the message. Therein lies its forcefulness.

As the author indicates, this entire series of messages is expository in character. And the reviewer does not hesitate to say that here is exposition at its best. The author is convinced that there is need everywhere within the professing church for "a return to expository preaching." By this he means that men need to be confronted with the message of the Bible and let it speak its own authoritative message to their hearts. This alone can be accomplished as men are brought face to face with the Word of God and compelled to read its text, and reason its message, and think through its movement of thought. This the author has achieved in this series of sermons, and these sermons do not lose their expository value as they appear in print.

From beginning to end, in this series of sermons, the spiritual force of the Sermon on

the Mount is brought to bear upon the Christian. In the mind of Dr. Lloyd-Jones, "the most obvious feature of the life of the Christian Church today is, alas, its superficiality" (p. 9). He draws this conclusion from contemporary observation on the one hand, but also from comparison with "previous epochs and eras in the life of the Church." This, he feels, is true in the entire life of the Church. "The present-day tendency to boisterousness" in evangelism and the low "conception of holiness" are examples. He attributes this to the "attitude to the Bible, our failure to take it seriously." From this basic persuasion he proceeds to confront his congregation and his readers with the Bible: with its words, its phrases, its ideas, its authority.

The author is obviously not persuaded of the dispensational view of the Sermon on the Mount. He therefore narrows the application to the members of the Church instead of suggesting that this is one application with the first application to the members of the Kingdom. He skates perilously close to placing the Christian back under the requirements of the Old Testament law as a rule of life. He also insists that the Kingdom is spiritual and present and only in a sense material and future. In spite of this underlying theological viewpoint, the values of this book are immeasurable.

HERMAN A. HOYT

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